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ABSTRACT

The second-year grammar of Inupiaq, an Eskimo language spoken in northwestern Alaska, contains six chapters on these grammatical constructions: contemporative I mood; operative-imperative and negative contemporative moods; demonstrative adverbs in locative, vialis, ablative, and terminalis; transitive "present" and "past" tense verb endings of the indicative mood; consequential-conditional mood; possessed relative nouns and demonstrative relative pronouns. Exercises are included in each chapter. A glossary of stems is appended. (MSE)

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NORTH SLOPE IÑUPIAQ GRAMMAR
SECOND YEAR
(Preliminary Edition for Student Use Only)

by
Edna Ahgeak MacLean

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CHAPTER XIV CONTEMPORATIVE I MOOD

14.1 In Iñupiaq there are several dependent verb moods. They have their own markers which makes them easy to identify within a sentence. One of these dependent moods is called the Contemporative I, in contrast to Contemporative II which is presented in Chapter XXIII. The distinctive marker of the Contemporative is **lu**

The main function of a Contemporative or any dependent verb is to give more information about the situation which the main verb (independent verb) describes.

14.2 A Contemporative I verb tells how (in what manner, by what means or in what role), or why an action is performed. The interrogative word **qanuq** or a Contemporative I word based on the stem **qanuq-** are used to ask "how (in what manner or by what means)" an action is/was done. **Summan** is used to ask "why" an action is/was done. Here are some examples.

a. **Summan qimakpa?**
Why did he flee?

Iqsitchakłuni qimaktuaq.
He fled because he became afraid.

b. **Qanuq qimakpa?** *or*
Qanuqłuni qimakpa?
How did he flee?

Aqpałłuni qimaktuaq.
He fled running.

Umiaqtuqłuni qimaktuaq.
He fled by boat.

c. **Summan iḷauŋitpa?**
Why wasn't he a participant?

Iqiasukłuni iḷauŋitchuaq.
He was not a participant because he was lazy.

14.3 The Contemporative I Mood has two aspects: the realized and the unrealized. The two aspects are distinctively marked.

The realized aspect is marked by the consonant cluster **vl** when the verb stem ends in a vowel, and the voiceless consonant clusters **łł**, **qł** and **kł** when the verb stems end in consonants **t**, **q** and **k**, respectively. The unrealized aspect is marked by the absence of the consonant **v** when the verb stem ends in a vowel, and by the voiced consonant clusters **ll**, **ġl** and **gl** when the verb stems end in consonants **t**, **q** and **k**, respectively.

Here are some examples.

a. **Aqpałłuni tikitchuq.**
He arrived running.

Aqpalluni tikiññiaqtuq.
He will arrive running.

b. **Iḷisaurrivḷuni uvlisuuruq.**
She spends the day teaching.

Iḷisaurriḷuni uvliñiaqtuq.
She will spend the day teaching.

c. **Paammakłutik isiqtuak.**
They$_d$ entered crawling.

Paammaglutik isiġniaqtuk.
They$_d$ will enter crawling.

d. **Uqauraaqłunuk airuaguk.**
We$_d$ came home talking leisurely.

Uqauraaġlunuk aiñiaqtuguk.
We$_d$ will go home talking leisurely.

e. **Atuqłutiŋ isiuraaqpat?**
Did they slowly enter singing?

Atuġlutiŋ isiuraaġniaqpat?
Will they slowly enter singing?

f. **Qamŋuivḷuni itiqtitkaa.**
He woke her up with his snoring.

Qamŋuiḷuni itiqtinniaġaa.
He will wake her up with his snoring.

g. **Pialavlutiŋ kataktitkaat.**
They made it fall off because they were rambunctious.

Pialalutiŋ kataktinniaġaat.
They will make it fall off because of their rambunctiousness.

14.4 When the main verb expresses an action that is completed, habitual, or in the process of occurring, the realized aspect is used to indicate how or why the action is done. Here are some examples.

Atuqtuq makitavluni.
She is singing standing up.

Atuqtuaq makitavluni.
She sang standing up.

Atuġuuruq makitavluni.
She sings standing up.

Iriqtuq iqsivḷuni.
She hid (just now) because she is afraid.

Iriqtuaq iqsivḷuni.
She hid because she is afraid.

Iriġuuruq iqsituvluni.
She usually hides because she is a fearful person.

14.5 When the main verb expresses a future action, the *realized* aspect is used to explain *why* the future action will occur when the action indicated by the *Contemporative I* verb is *definitely* planned to take place. The ending is preceded by a postbase which indicates future. Here are some examples.

Summan qaiñiaŋitpisi?
Why won't you$_p$ come?
Savaŋniaqłuta qaiñiaŋitchugut.
We will not come because we will be working.

Summan uvlupak aullaġniaqpisik?
Why will you$_d$ leave today?
Aullaġniaqtuguk uvlupak tiŋŋutaiññiaqłuni uvlaakun.
We$_d$ will leave today because there will be no planes tomorrow.

Summan utiġniaqpit?
Why will you return?
Iḷauniaqłuŋa kasimaruani.
Because I will be a participant at the meetings.

Summan aimmiñiaqpisik?
Why will you$_d$ stay home?
Iñuqaġniaqłunuk aimmiñiaqtuguk.
We$_d$ will remain at home because we$_d$ will have guests.

The *realized* aspect is also used when the action or state of being indicated by the *Contemporative I* verb is an *established fact*, either as an on-going, completed, or a habitual action.

Summan uvlaakun qaiñiaŋitpisik Aalaaglu?
Why won't you and Aalaak come tomorrow?

Qaiñiaŋitchuguk Aalaak naŋiłłuni.
We$_d$ will not come because Aalaak is sick.

Summan matkuak kammak atuġniaŋitpagik?
Why will he not use these, e, boots?

Kammak atuġniaŋitkaik mikivlutik.
He will not wear the boots because they are small.

Summan pigña tiŋŋun atuġniaŋitpauŋ?
Why will he not use that plane which is up there, r?

Tiŋŋun atuġniaŋitkaa naviŋavluni.
He will not use the plane because it is broken.

Summan aimmiñiaqpit?
Why will you remain at home?

Iñuqaqłuŋa aimmiñiaqtuŋa.
I will stay home since I have guests.

14.6 The unrealized aspect is used to explain how a future action will take place. Here are some examples.

Qanuġlutin qaiñiaqpit?
How will you come?

Pisuaġluŋa qaiñiaqtuŋa.
I will come walking.

Qanuġlusi utiġniaqpisi?
How will you$_p$ return?

Puuvraġluta utiġniaqtugut.
We will return by swimming.

Qaunakłaaġluta umiaqtuġniaqtugut.
We will boat carefully.

Naanniaġait pigaaġlutiŋ.
They will stay up late and finish them.

14.7 The unrealized aspect is also used to explain why a future action will occur, when the action or state of being indicated by the Contemporative I verb is a presupposition, or a wish. This is rarely used.

Here are some examples.

Summan qaiñiaŋitpa?
Why will he not come?

Iqiasuglunipta qaiñiaŋitchuq.
He will not come because he (probably) will be lazy again.

Il̥ausuglunuk uqallautiniaġikpuk.
We$_d$ will tell him that we$_d$ wish to participate.

Pisuglugu piuŋ.
(You) Tell him that you want to have it.

14.8 The following chart gives the intransitive Contemporative I endings. Alternate intransitive Contemporative I endings are given in section 14.16.

	s	**ŋa**
	1d	**nuk**
S	p	**ta**
U realized aspect B marker **+vlu**	s	**tin**
J	2d	**sik** or **tik**
E	p	**sI**
C unrealized aspect T marker **+lu**	s	**nI**
	3d	**tik**
	p	**tiŋ** or **tik**

As previously stated, the mood marker of the Contemporatives is **lu**. The realized aspect is marked by the consonant **v**, which appears when the verb stem is vowel final. When the verb stem is consonant final, the **v** disappears and the **l** becomes voiceless, assimilating to the preceding voiceless stops **t**, **q** or **k**, resulting in the consonant clusters **łł**, **qł** and **kł**, respectively.

The unrealized aspect is marked by the lack of the consonant **v** when the verb stem is vowel final. When the verb stem ends in a consonant, the stem final consonants **t**, **q** and **k** are assimilated to **l** in the usual manner giving **ll**, **ġl** and **gl**, respectively.

Here are some examples. The realized form is given first. Then the unrealized form is given.

Aquviłłuni atuqtuaq.
He sat down and sang.
Aquvilluni atuġniaqtuq.
He will sit down and sing.

Iqsitchakłuni airuaq.
She went home because she got fearful.

Iqsitchagluni aiñiaqtuq.
She will (most probably) become fearful and go home.

Quviasukłunuk itiqtuaguk.
We$_d$ woke up in a happy mood.
Quviasuglunuk itiġniaqtuguk.
We$_d$ will wake up in a happy mood.

Puuvraqłutik utiqpat?
Did they$_d$ return by swimming?
Puuvraġlutik utiġniaqpat?
Will they$_d$ return by swimming?

Miquqłuni ikayuġaa aakaga.
She is helping my mother by sewing.
Miquġluni ikayuġniaġaa aakaga.
She will help my mother by sewing.

14.9 A Contemporative I verb refers either to the subject or the object of the main verb. One must pay special attention to the number and person of the endings to determine which (subject or object) the Contemporative is modifying. Here is an example:

Aqpałłutik aullaqtuak tautukkikka.
3d 3d 1s-3d
I see the ones$_d$ who left running.

The main verb **tautukkikka** "I see them$_d$" is transitive. The verb ending **kikka** indicates that the subject is 1s and the object is 3d. The Contemporative **aqpałłutik** "they$_d$ running" and the participle **aullaqtuak** "ones$_d$ that left" are both intransitive. Both of the verb endings **łutik** and **tuak** indicate that the subject is 3d. The Contemporative ending and the participial ending correspond in person and number to the object of the main verb. Therefore, the subordinative **aqpałłutik** refers to the object which is expressed in the participle **aullaqtuak**.

In the following example,

Iriġruaqłuŋa aullaqtuak aqpałłutik tautukkikka.
1s 3d 3d 1s-3d
Using binoculars I see the ones$_d$ who left running.

the Contemporative **iriġruaqłuŋa** "I using the binoculars" refers to the subject of the main verb, since the person and number of the Contemporative ending **łuŋa** correspond in person and number to the subject of the main verb.

When the person and number of the Contemporative ending matches both the subject and object of the main verb, the sentence is ambiguous. Here is an example.

Saaŋiamlu Aalaagumlu iḷisaġiŋitkaik umiak uŋasikłutik.
3d-3d 3d

The dual Contemporative ending **łutik** can refer either to the subject or the definite object of the main verb. The sentence is therefore ambiguous with two possible translations:

> "Saaŋiaq and Aalaak did not recognize the two boats because they$_d$ (Saaŋiaq and Aalaak) were far away."

or

> "Saaŋiaq and Aalaak did not recognize the two boats because they$_d$ (boats$_d$) were far away."

14.10 In the examples given below, the subject of the Contemporative refers to an elemental force, such as the wind, rain or snow. The third person singular ending is always used when an elemental force is the subject.

Agniqłuni aullaŋitchuagut.
We did not leave because it was windy.

Sialukłuni ayuktaŋitchut.
They did not play ball because of the rain.

Qaiḷḷiqłuni umiaqtuŋitchut.
They are not out boating because it is stormy.

14.11 Like other intransitive verbs, an intransitive Contemporative may take an indefinite object in the modalis case.

Qimmit tuttunik tautukłutik paŋalirraqsirut.
The dogs, seeing caribou, began running.

Nannumik tautukłutiŋ qimmit paŋalirraqsiruat.
Seeing a polar bear, the dogs began to run.

Salummaksaġluni ikayuġniaġaaŋa.
She, by cleaning up, will help me.

14.12 When a noun in the modalis case is instrumental, the verb stem **atuq-** "to use" may be used in the subordinative. Here are some examples.

Iñuit tautukkai iriġruaŋnik.
With the binoculars, he sees the people.
or
Iñuit tautukkai iriġruaŋnik atuqłuni.
Using the binoculars, he sees the people.

Qamunmik malikkaa.
He followed her with the car.
or
Qamunnmik kaviqsaamik atuqłuni malikkaa.
He, using a red car, is following her.

14.13 A Contemporative I may modify another dependent verb.

Here are some examples.

a. **Tamuqtuq siġł̣iqivluni.**
He is having a hard time chewing.

In example a, the Contemporative **siġł̣iqivluni** "he, having a hard time" describes how the chewing is being done.

b. **Tamuqtuq siġł̣iqivluni kigutaił̣ł̣uni.**
He is having a hard time chewing because he does not have any teeth.

In example b, the Contemporative **kigutaił̣ł̣uni** "he, lacking teeth" tells why chewing is so hard for the subject.

c. **Tamuqtuq siġł̣iqivluni kigutaił̣ł̣uni utuqqaliŋavluni.**
He is having a hard time chewing because he has no teeth, because he has become old.

In example c, the Contemporative **utuqqaliŋavluni** tells why the subject is without teeth.

14.14 The chart below gives the transitive Contemporative I endings. Alternate transitive Contemporative I endings are given in section 14.17.

		OBJECT								
ANY		3			2			1		
		s	d	p	s	d	p	s	d	p
SUBJECT	realized aspect +vlu	**gu**	**gik**	**gI(t)**	**tin**	**sik** *or* **tik**	**sI**	**ŋa**	**nuk**	**ta**
	unrealized aspect +lu									

Here are some examples.

Iriġruaqługu ił̣isaġigikpuk.
We$_a$ recognize it with the binoculars.

Malikługik aakagalu aapagalu aniruaŋa.
I went out with (following) my mother and my father.

Malikługik aakaniḷu aapaniḷu tauqsiġñiaġviŋmuktuaq.
She went to the store with (following) her (own) mother and her (own) father.

Naluvlugu aitchuŋitkaa.
He did not give her anything since he does not know her.

Iḷisaġivluŋa ullakkaaŋa.
He recognizes me and is coming (to me).

Ikayuqłunuk uvliruak.
They$_d$ spent the day helping us$_d$.

Tautukłuta siġḷiqiruagut ullakkaatigut.
Seeing us struggling, he is coming (to us).

14.15 Contemporative I verbs in combination with the conjunction **aasii(ñ)** "and then" may be used to describe an event which is sequential (continous or connected series) to the event described by the main verb. The absence of **aasii(ñ)** indicates that the Contemporative I is describing how or why the main action is done.

Here are some examples.

a. **Makittuaq aasii kigutigiksaqłuni.**
He stood up and then brushed his teeth.

Makittuaq kigutigiksaqłuni.
He stood up brushing his (own) teeth.

b. **Isiqtuak aasii mayuqłutik.**
They$_d$ came in and then climbed up.

Isiqtuak mayuqłutik.
They$_d$ entered by climbing up.

Here are further examples of the Contemporative I in combination with the conjunction **aasii(ñ)** "and then".

Uniaġaqtuaguk unnugman aasii umiaqtuqłunuk uvlupak.
We dogsledded yesterday and then (went) boating today.

Alliuqtuaguk aasii niġipkaqługit qimmit.
We$_d$ made some soup for the dogs and then fed the dogs.

Iḷisaqpaktuaq aasii piḷḷuataqpakłuni.
She studied hard and then did very well.

Quaqtuagut iglumi, aasii nuułłuta tupiġmun qayuqtuqłuta.
We ate frozen meat in the house, and then moved to the tent and drank broth.

Qaunaksriruaŋa miqłiqtunik uvlaami, aasii anaqaksrami naalaktuaqłuŋa atuqtuanik.
I babysat in the morning, and in the evening I listened to the singers.

The conjunction **aasii**(ñ) can also be attached to a Contemporative verb as an enclitic, in which case the initial vowel **a** is deleted.

Aquvittuaq iglarraqsivł̣uniasii.
He sat down and then began laughing.

Isiqtuagut aquviłłutaasii.
We entered and then sat down.

Uqallaktuaq anivł̣uniasii.
He spoke then went out.

When a series of sequential events (more than two) are expressed in Contemporative I, the conjunction **aasii**(ñ) (between the main verb and the first subordinative), and the enclitic **+lu** "and" are used. The enclitic **+lu** may be attached to all of the subordinatives when they are in apposition, or it may be attached to the final subordinative. The comma is used here to separate the events.

Makittuaq, aasii kigutigiksaqłunił̣u, annuġaaqtuqłunił̣u, niġivł̣unił̣u. *or*
Makittuaq, aasii kigutigiksaqłuni, annuġaaqtuqłuni, niġivł̣unił̣u.
He got up, brushed his teeth, put on his clothes and then ate.

Maliŋniaġaak, aasii salummaksaġlutiglu, tilaglutiglu, iqaqsrił̣utiglu uvlił̣utik. *or*
Maliŋniaġaak, aasii salummaksaġlutik, tilaglutik, iqaqsrił̣utiglu uvlił̣utik.
They$_d$ will go (followed) with her, and they$_d$ will spend the day cleaning up, mopping the floors and doing the laundry.

14.16 Contemporative I verbs together with the conjunction combination **aasiisuli** "and furthermore; and also; and in addition" are used to express separate (not continuous or connected series) events which occur within a certain interval of time. Here are some examples.

Unnuaq aqpattuaŋa, aasiisuli puuvraqłuŋa.
Last night I ran, and (furthermore) I swam.

Ukiuġu kamiliuġniaġiga iġñiġa, aasiisuli atigiliuġlugu.
Next winter I will make boots for my son, and also make a parka for him.

14.17 There are alternate intransitive Contemporative I endings for all persons except for the first person singular. A further phonological rule special to the subordinative may be applied, optionally, to the sequences **kł**, **qł**, **gl** and **ġl**. The **ł** or **l** may be deleted, leaving [x] or [ẋ] (spelled **kh**, **qh**) for the "realized" aspect, and **g** or **ġ** for the "unrealized" aspect.

Here are some examples.

Alliuqhunuk anaqaksriruaguk.
We$_d$ spent the evening making soup for the dogs.

Alliuġunuk anaqaksriñiaqtuguk.
We$_d$ will spend the evening making soup for the dogs.

Tilakhunuk ikayuġikpuk.
We$_d$ are helping her by scrubbing the floors.

Tilagunuk ikayuġniaġikpuk.
We$_d$ will help her by scrubbing the floors.

Qamutitaqhuni mitchaaġviŋmuktuaq uvlaaq.
She went to the airport by car this morning.

Qamutitaġuni mitchaaġviŋmuŋniaqtuq uvlaakun.
She will go to the airport by car tomorrow.

Ikayuqhutin anaqaksriva?
Did he spend the evening helping you?

Ikayuġutin anaqaksriñiaqpa?
Will he spend the evening helping you?

Ullakhusik apiqsruqpasik?
Did they come (instead of phoning) to ask you?

Ullagusik apiqsruġniaqpasik?
Will they come to you$_d$ to ask you$_d$?

14.18 **±qqaaq**-*vv* is used to indicate that the subject is/ was the first one to do the activity, or that the activity of _______ing is/was the first thing done prior to performing any other activity. Here are some examples.

Ił̣isaġiqqaaġaa aŋun.
He recognized the man first (and then the others later).

Nuutqaaqtuaguk.
We$_d$ were the first ones to move.

or

We$_{d}$ moved first (and then did something else).

Naatqaaġniaġikput iglu.
We will be the first ones to finish the house.

or

We will finish the house first (and then do something else)

When ±qqaaq-*vv* is used in combination with Contemporative I endings, the translation is "after __________ing". Here are some examples.

Alliuqqaaqłunuk aniruaguk.
We$_{d}$ went out after making soup for the dogs.

Alliuqqaaġlunuk aniñiaqtuguk.
We$_{d}$ will go out after making soup for the dogs.

Naalaktuaqqaaqłunuk atuqtuanik airuaguk.
We$_{d}$ went home after listening to the ones who were singing.

Naalaktuaqqaaġlunuk atuqtuanik aiñiaqtuguk.
We$_{d}$ will go home after listening to the ones who are singing.

Salummaksaqqaaqługu tupiq airuaŋa.
I came home after I cleaned up in the tent.

Aqpatqaaqłunuk Aalaaglu puuvraqtuaguk.
Aalaak and I swam after running.

Tilaqqaaqłuni puggutchiqiruaq.
She did the dished after mopping the floors.

Uniaġaqqaaġluta qimmit niġipkaġniaġivut.
We will feed the dogs after we dogsledded.

Niġipkaqqaaġlugik qimmik maliŋniaqtuŋa.
I will come (following) after I feed the dogs$_{d}$.

Takuqqaaqłuŋa aniruaq.
She left after checking to see how I was.

Ikayuqqaaġlugu Aalaak utiġniaqtuguk.
We$_{d}$ will return after we$_{d}$ help Aalaak.

14.19 When a transitive Contemporative verb and an intransitive main verb are in apposition, the 3rd person subject (when subject of both verbs) is in relative or absolutive depending on its position within the utterance.

It is in relative when it precedes the transitive Contemporative verb which precedes the intransitive main verb.

Aaŋam ikayuqqaaqługu aullaqtuaq.
Aaŋa left after helping her.

Siġmiam tautuqqaaqługik iglaqtuaq.
Siġmiaq laughed after seeing them$_d$.

It is in absolutive when it follows the intransitive main verb which follows the transitive Contemporative verb.

Ikayuqqaaqługu aullaqtuaq Aaŋa.
After helping her, Aaŋa left.

Tautuqqaaqługik iglaqtuaq Siġmiaq.
After seeing them$_d$, Siġmiaq laughed.

It is possible (but awkward) to place the subject noun between the two verbs, if one pauses before saying the intransitive main verb.

Ikayuqqaaqługu Aaŋam, aullaqtuaq.
Aaŋa left after helping her.

Tautuqqaaqługik Siġmiam, iglaqtuaq.
Siġmiaq laughed after seeing them$_d$.

Otherwise when the two verbs are separated by other words, the subject noun may be in absolutive when it is said after the intransitive main verb.

Nuutqaaqługi siñigviit tupiġmun aullaqtuaq Aaŋa.
After moving the bed to the tent, Aaŋa left.

Aaŋam qimakługu supputini unianun isiqtuq tupiġmun.
Aaŋa entered the tent leaving his (own) gun behind on the sled.

When the main verb is transitive, the subject noun must be in relative whether the Contemporative verb is intransitive or transitive.

Aaŋam pigaaġluni naanniaġaa umiaq.
Aaŋa will finish the boat by staying up late.

Aaŋamlu Siġmiamlu iqiasukłutik naanŋitkaak umiaq.
Aaŋa and Siġmiaq being lazy did not finish the boat.

14.20 Postbase **+k/galuaq-***vv* means "to ____, but....". It indicates that the action is/was/probably is of no avail or consequence. Or it may indicate that the opportunity is there if one wants to take advantage of it.

Ammigaluaqtuq amma.
She is at home, there (in house in line with house that speaker and listener are in, towards the east), if....

Iḷisaġigaluaqłunuk ullaŋitkaatiguk.
She recognized us, but she did not approach us$_d$.

Alliuġaluaqtuaŋa unnuaq.
I made some soup for the dogs last night, but....

Qaigaluaqtuat uvlaaq.
They came by this morning, but....

Itiqsaġaluaġaa Siġmiam makinŋitchuq Simik.
Siġmiaq woke Simik up, but he did not get up

The use of **+k/galuaq-** with Interrogative endings asks for confirmation of an action.

Iḷisaġigaluaqpigik?
Are you sure you recognize them$_d$?

Salummaksaġaluaqpitku tupiq?
Is it for certain that you$_d$ cleaned inside the tent?

CHAPTER XIV EXERCISES

A. Mumikki:
1. Summan pigaaqpisi? Tilakłuta pigaaqtuagut. 2. Summan quviasukpit? Quviasuktuŋa naatchivḷuŋa. 3. Summan salummaksaqpisik? Tuyuġmiaqaġniaqłunuk salummaksaqtuguk. 4. Summan siquva? Niġisuŋił̣ł̣uni siquruaq. 5. Summan niġisuŋitpa? Naŋiłłuni niġisuŋitchuq. 6. Summan ipiqtusukpit? Aullaqłuni avilatqatiga. 7. Summan qaiŋitpisik unnuaq? Piiguqłunuk. 8. Summan tusaaŋitpa? Uŋasikł̣uni tusaaŋitchuq. 9. Summan uniaġaŋitpisi? Uniaġaŋitchugut aputaił̣ł̣uni. 10. Summan naalaktuaŋitpak? Tusaalaił̣ł̣utik naalaktuaŋitchuk. 11. Qanuqłuni anniqpa? Qaunakłaaŋił̣ł̣uni anniqsuaq. 12. Qanuqłutik tikitpak? Aqpałłutik tikitchuak. 13. Qanuġlusik aniñiaqpisik? Naviglugu upkuaq aniñiaqtuguk. 14. Qanuġlutin aiñiaqpit? Pisuaġluŋa aiñiaqtuŋa. 15. Qanuġlutiŋ Piġniġmuŋniaqpat? Umiaqtuġlutiŋ Piġniġmuŋniaqtut.

B. Change the sentences to the other aspect as shown in examples a. and b. then translate.

a. realized aspect: **Atqaqłuŋa itiqsairuaŋa iñuŋnik.**
I went down and woke some people up.

Ikuvlunuk aquvittuaguk.
We$_d$ got in, then sat down.

b. unrealized aspect: **Atqaġluŋa itiqsaiñiaqtuŋa iñuŋnik.**
I will go down and wake some people up.

Ikulunuk aquvinniaqtuguk.
We$_d$ will get in and sit down.

1. Pigaaqłuta tilaktuagut iglumik. 2. Katakłuni naviktuaq. 3. Puumilluni tikiññiaqtuq. 4. Aquppiḷunuk naalaktuaġniaqtuguk. 5.

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Quviasukłuŋa itiqtuaŋa. 6. Kipisivł̣uni akłunaamik aitchuġaa. 7. Payuglutik tuttumik qaiñiaqtuk. 8. Qakugu uniaġaġlusi Piġniġniaqpisi? 9. Kiña quaqłuni aqiattuqpa? 10. Uqaqłutin tusaaŋitchuatin. 11. Quviasuglusik salummaksaġniaqpisik? 12. Qaŋa qamutitaqłusi tikitpisi? 13. Iriġruaġlunuk tautuŋniaġivuk. 14. Pigaaqłutiŋ kasimaruat. 15. Salummaksaqłunuk pigaaqtuaguk Aalaaglu. 16. Piiguġluni Siġmiam aiñiaŋitkaa Aalaak mitchaaġviŋmiñ. 17. Iqaluktuqłunuk aqiattuqtuaguk. 18. Qaunakłaaġluŋa qamutitaġniaqtuŋa. 19. Kuviriruaŋa qaunakłaaqłuŋa. 20. Ikuluta qamunmun uqaġniaqtugut. 21. Alliuġlunuk niġipkaġniaġivuk qimmit. 22. Iriġruaqłutik tuttukkaik iññuk pisuaqtuak. 23. Pigaaġluta miŋuliġniaġikput. 24. Aquvił̣łutik malġuk aġnak unianun uqaqtuk. 25. Aqiattuqłuni airuaq. 26. Naalaaktuaqłunuk pigaaqtuaguk.

C. Subordinative with Modalis. Mumikki:
1. Saviŋmik tauqsiġukłutin qaivit? 2. Natchiigñik piḷaguglunuk Iqiḷan aakaŋa apiqsruġniaġikpuk. 3. Amaqqugnik tautukłuta aqpałłuta qairuagut. 4. Niġisukłutiŋ mannigñik tauqsiqsuat. 5. Miŋuaqtuutinik imma tauqsiġukłutiŋ tauqsiġñiaġviŋmuktuat. 6. Ugruŋnik igasukłuŋa atuġukkiga siuġruk. 7. Unianik atuġugluni apiqsruġniaġaa Siġmiam Aaŋa. 8. Sumik atuġukłuni apiqsruq- pauŋ aŋutaiyaam aġnaq? 9. Tuttumik quamik niġisukłunuk qairuaguk. 10. Miŋuliqłuni iglumik uvlaaq qaiŋitchuaq Aaŋa. 11. Iñuŋnik pisuaqtuanik tautukłunuk aqparraqsiruaguk. 12. Tuttunik paŋaliktuanik tusaavluta quviasuktugut. 13. Siñigviŋñik aŋŋiiñik ivaqłiqł̣uŋa, paqittuaŋa aquppiutamik. 14. Akłunaamik takiruamik paqił̣łuni aŋutaiyaam aitchuġaa aġnaq. 15. Aluuttaunmik paqił̣łuŋa niġiruaŋa. 16. Aqiattuqłuni aniruaq. 17. Tusaavluni iñuŋnik

atuqtuanik aniruaq iglumiñ. 18. Naalak- tuaqłuta iññuŋnik uqaqtuagnik pigaaqtuagut. 19. Tammaivḷuni maniŋñik ipiqtusuktuq.

D. Mumikki:

1. Qanuġlusi unna umiaq aiñiaqpisiuŋ uvlaakun? Uniaġaġluta aiñiaġikput uvlaakun. Qakugu aiñiaqparruŋ unna umiaq? Qanuġlutiŋ aiñiaqparruŋ unna umiaq uvlaakun? Uniaġaġlutiŋ aiñiaġaat unna umiaq. 2. Kia pakkua iñuit ullaŋniaqpagi qamutitaġluni? Siġmiam ullaŋniaġai qamutitaġluni. Kia qamutiŋa atuġniaqpauŋ Siġmiam? Ullaŋniaġai pakkua iñuit. 3. Suk aiñiaqpitkik tiŋŋutitaġlusik uvlupak? Tuttuk aiġiaġivuk tiŋŋutitaġlunuk uvlupak. Sumiittuak tuttuk aiñiaqpitkik tiŋŋutitaġlusik? Qikiqtaġruŋmiittuak tuttuk aiñiagivuk tiŋŋutitaġlunuk. 4. Qapkua Piġniġmiittuat qaugait umiaqtuġlusi aiñiaqpisigiŋ? Ii, Piġniġmiittuat qaugait aiñiaġivut umiaqtuġluta. Kia umiaŋa atuġniaqpisiuŋ? Siġmiam umiaŋa atuġniaġikput. 5. Utkua qiruit qanuġlutin aiñiaqpigi? Pisuaġluŋa aiñiaġitka. Kia Ikayuġniaqpatin? Aalaagum ikayuġniaġaaŋa. 6. Kitkut aisukpatigiŋ apkua akłunaat aqpallutiŋ? Sut aiñiaqpatigiŋ aqpallutiŋ? 7. Summan Aalaak miŋuaqtuġviŋmuŋitpa unnuaq Siġmiakun? Unnuaq Aalaak miŋuaqtuġviŋmuŋitchuaq naŋiłłuni. Siġmiaq unnuaq qamutitaqłuni qairuaq. Kia tautukpauŋ unnuaq Siġmiaq qamutitaqtuaq? 8. Qanuqłuni Saaŋiam tautkpauŋ unnuaq aapani? Unnuaq Saaŋiam tautuŋitkaa aapani. Iqiḷan aapaŋa Utqiaġviŋñiittuq naŋirviŋmi. Qanuqłuni Saaŋiam aapaŋa Utqiaġviŋñukpa? Tiŋŋutitaqłutik nulianiḷu Utqiaġviŋñuktuak. 9. Kitkut pigaaqłutiŋ iḷisaqpat? Niviaqsiat pigaaŋitchut unnuaq. Nukatpiat unnuaq pigaaqpalliqsut iḷisaqłutiŋ. Kia tautukpagi iḷisaqtuat? Aaŋamlu

Aalaagumlu tautuŋitkait nukatpiat iḷisaqtuat.

E. Mumikki:
1. By making soup for the dogs, Aalaak is helping Saaŋiaq who is sick. 2. By using the binoculars, Siġmiaq saw Aaŋa who is dogsledding. 3. By running, Iqiḷana went to Aalaak who is talking. 4. By painting, Siġmiaq will help Aaŋa who is sick. 5. Niayuq will very carefully butcher the big seal. 6. Saaŋiaq will use the sharp ulu carefully. 7. Crying, Iqiḷana went to Aaŋa. 8. By walking, Nayuk will fetch the fish from the ice cellar. 9. Aalaak will not paint the house which is completed. 10. Siġmiaq will not use his (own) car. 11. Siġmiaq did not come because he is making dogsoup. 12. They$_d$ ate (until) they$_d$ were satisfied. 13. Getting down, he went to Siġmiaq. 14. We$_d$ fell asleep listening to the singers. 15. They$_d$ arrived dogsledding. 16. Driving a car, we came. 17. I did not hear him because I was reading. 18. He found something by descending into the ice cellar. 19. He got hurt because he was not careful. 20. Finding a knife, he began to eat. 21. Because she was sick she did not eat. 22. Getting down, he is listening to the men talking. 23. She did not hear it, because she is hanging things on a clothesline. 24. Being careful, they$_d$ emptied the honey bucket. 25. Not knowing, we entered. 26. I am not using it because it is wet. 27. I did not come because I forgot. 28. He is crying because he does not want to come. 29. We$_d$ did not go to the airplane because it was far away. 30. They came in smiling broadly. 31. We$_d$ did not leave because we$_d$ were teaching. 32. He did not find us$_d$ because we$_d$ hid. 33. We stayed up most of the night

talking. 34. He did not see it because he was sleeping. 35. He went from Barrow to Kotzebue by dogsled. 36. We are putting the honey bucket in the car very carefully.

F. Mumikki:

1. Aġnaiyaam paammakłuni isakkaa ayuktaq. 2. Aġnam miqłiqtuŋi niġisukłutiŋ qiarut. 3. Aġnatun aqpałłuni isiqtuaq iglautigigaat. 4. Igalaurakun aŋutaiyaak anivḷutik aġnam tautuŋitkaik. 5. Nunakun pisuaqłutik Piġniġmun tikitchuak. 6. Aġnaiyaaq utuqqaŋnik kamikłuqaġuŋił̣ł̣uni qiaruaq. 7. Tuyuġmiaqaqłuŋa Atqasuŋmiñ uvlaakun qaiñiaŋitchuŋa. 8. Suppunmik nutaamik atuqłutik uvlaaq aullaqtuak. 9. Saaŋiaġlu tilaqqaaqłunuk niġiraġaaġviŋmuktuaguk uniaġaqłunuk. 10. Aaŋa aqpałłuni sikukun airuaq naalaktuaqqaaqłuni atuqtuanik. 11. Saaŋiamlu Aalaagumlu Iqiḷianlu qamutitaġłutiŋ takuniaġaat Niayuq naŋirviŋmiittuaq. 12. Kitkut pigaaqqaaġlutiŋ miŋuaqtuġviŋmuŋniaqpat uvlaakun uvlaami pisuaġlutiŋ? 13. Atqaqqaaqłuni Saaŋiaq miqurraqsiruaq aquppiutamun mayuqqaaġluni. 14. Aŋutaiyaaq mayuqłuni taiguarraqsiruq. 15. Piiguġluni Aaŋam iḷisaġiniaŋitpalliġaa iġña aġnaq uqaqtuaq nipatuvluni. 16. Iqiasukłuta savaŋitchuagut uvlupak. 17. Aasiiḷi apkua aŋutit savaŋitchuat uvlupak iqiasuuvłutiŋ. 18. Utkua sikut Aaŋamlu Siġmiamlu ãiñiaġaik uvlaakun uniaġaġlutik. 19. Saaŋiamlu Aalaagumlu umiaqtuġlutik ullaŋniaġaik.

G. Mumikki.

1. Tilakługu iglu pigaaqtuagut. Tilaglugu iglu pigaaġniaqtugut. 2. Kataivḷugu qallutiga navikkaa. Kataiḷugu qallutiga navigniaġaa. 3. Kipivlugu akłunaaq aitchuġaa Simik. Kipilugu

akłunaaq aitchuġniaġiga Simik. 4. Miŋuliqługik umiak utkuak uvliruagut. Miŋuliġlugik utkuak umiak uvliñiaqtugut. 5. Paqił̣ługik iqalluk niġiruaq. Paqillugik iqalluk niġiñiaqtuq. 6. Paqił̣ługik iqalluk niġigaik. Paqillugik iqalluk niġiñiaġaik. 7. Iriġruaqługik tautukkaik iññuk pisuaqtuak. Iriġruaġlugik tautug niaġaik iññuk. 8. Ullakłuta ikayuġaatigut. Ullagluta ikayuġ niaġaatigut. 9. Salummaksaqługit igluŋit anaqaksriruaguk. 10. Iriġruaqługik tautullagikka. 11. Savakługit umiat pigaaqtuagut. 12. Tautukłuŋa savaktuaŋa ullakkaaŋa. 13. Paqił̣ługik savvik atuġivuk. 14. Ullagluta Siġmiam uqallautiniaġaatigut. 15. Iḷisaġivlusik savaktuasik ullakkaasik aŋutim. 16. Ikuvlugik unianun aullaqtuaŋa.

H. Mumikki:
1. Aalaaglu tilaqqaaqługu tupqum natiŋa airuaguk pisuaqłunuk. 2. Aitchuqqaaqługik aŋutaiyaak kutchugnik aniruaq Aaŋa. 3. Salummaksaqqaaqługu igluŋak airuaŋa. 4. Aaŋalu miŋuliqqaaġlugik aquppiuttak aanniaġivuk aŋaiyyuvigmun. 5. Aaŋam itiqsaqqaaqłunuk Aalaaglu aullaqtuaq. 6. Aaŋam itiqsaqqaaqłunuk Aalaaglu aullaqtuaq. 7. Aalaagum tautuqqaaqługu qamutiŋa Aaluum piqaġuktuaq. 8. Siġmiam kuviqqaaġlugu quqtaq tupiġmiittuaq, iglumun iḷiñiaġaa. 9. Iḷisaqpaqqaaġlugik atuutik atuġniaġivuk Aaluglu. 10. Aglaqqaaġlugit iñuit atiŋit maqpiġaanun, miŋuaqtuġviŋmuŋniaqtuŋa tigumiaġlugit. 11. Aaŋam apiqsruqqaaqłunuk aniruaq.

I. Mumikki:
1. Ipkił̣łuni saviŋa atuŋitkiga. 2. Miŋuliqłunuk Aaŋalu umiamik pigaaqtuaguk. 3. Ipiqtusukłutik salummaksaŋitkaak tupiq uvlupak.

4. Qaunakłaaqłunuk alliuqtuaguk unnuaq. 5. Uniaġaqłuŋa unnugman (ikpaksraq) tikitchuaŋa Utqiaġviŋñun Nuiqsaniñ. 6. Unnuaq qamutitaqłusi sumukpisi? 7. Qamutitaŋitchugut, aglaan umiaqtuqłuta Piġniġmuktuagut. 8. Naalaktuaŋitkiga uqaqtuaq siquvluŋa. 9. Iriġruaqłuni Aaŋam tautukkaik. 10. Naŋiłłuŋa salummaksaŋitchuaŋa. 11. Tilakłuni aakaŋa qaiŋitchuaq. 12. Piiguqłusik kuvisiŋitpisik quqtanik? 13. Iḷisaqłutiŋ unnuaq pigaaqtuat. 14. Utuqqauvluni niqi niġisuŋitkaat. 15. Tusaavluni iglaqtuanik quviasuktuq. 16. Isiqłunuk itiqsairuaguk iñugnik. 17. Itiqsairuaq uvlaaq atuqłuni magaphone-kun. 18. Uniaġaqłuŋa aikł̣iqsuaŋa iqaluŋnik siġḷuamiñ. 19. Nautkiaqłuta qamunmiñ atqaqtuagut. 20. Iriġruaqłuŋa tautuktuaŋa tuttunik paŋaliktuanik taġiumun.

J. Mumikki:

1. Simium iqsigivlugi qimmit niġipkaġulaitkai. 2. Aalaak qaunakłaaqłuni niġipkaisuuruq qimmiñik. 3. Niayuum iqiasuuvluni salummaksaġulaitkaa tupiq. 4. Aaŋam Siġmiamlu siġḷiqivlutik kataktitkaak. 5. Iqsituvluni Puuqtaluktuni iḷauŋitchuq. 6. Naalaktuaġukługik atuqtuak qairuaŋa. 7. Nuutchukługu niġġivik tupiġmun uqaqtuaq. 8. Siġmiam iqsitchaiqqaaqłunuk iglautigigaatiguk. 9. Aalaagum iḷisaġivluta ullakkaatigut. 10. Miqłiqtullu uqaqłuta anaqaksriruagut. 11. Agniqł̣uni aullaŋitchuat. 12. Ipiqtusukłuni Siġmiam naanŋitkai uniat. 13. Siġmiaġlu Aalaaglu aimmivḷutik uvliruak.

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Chapter XIV UQALUIT ILISAKSRAT

Maŋŋuit

agnIq-	*(i)* to be windy, stormy
aimmI-	*(i)* to be at home, remain at home
allIuq-	*(i)* to make soup for the dogs; *(t)* to make *it* into soup for dogs
anaqaksrI-	*(i)* to spend the evening
anit-	*(t)* to put, throw, cast *her/him/it* out
atuun	song
iḷau-	*(i)* to be included, be a member
iḷisaġi-	*(t)* to recognize *her/him/it* :: **iḷisaqsrI-***(i)*
ipiqtusuk-	*(i)* to be very sad, despondent, depressed
iqiasuk-	*(i)* to be lazy
iqiasuu-	*(i)* to be a lazy person
iqsi-	*(i)* to be afraid
iqsitchaI-	*(t)* to cause *her/him/it* to become afraid
iqsitchak-	*(i)* to become afraid
iqsitu-	*(i)* to be a fearful person
isiuraaq-	*(i)* to come in slowly; *(i)* to do the entrance dance associated with **Kalukaq** "box drum dance"
itiq-	*(i)* to wake up
itiqsaq-	*(t)* to wake *her/him/it* up :: **itiqsaI-***(i)*
itiqtit-	*(t)* to cause *her/him/it* to wake up
kigun	tooth
kigutigiksaq-	*(i)* to brush one's teeth; *(t)* to brush *her/his/its* teeth
kasima-	*(i)* to hold a meeting
kataktit-	*(t)* to cause *her/him/it* to fall
kipi-	*(t)* to cut, sever *it* :: **kipisI-**
kuvI-	*(i)* to spill; to spill *(on her/him/it)*; *(t)* to spill, pour *it* out
kuvirI-/kuvisI-	*(i)* to go and empty the contents of something
malik-	*(i)* to follow; *(t)* to follow *her/him/it*
miŋuliq-	to paint *(it)*
naalaktuaq-	to listen *(to her/him/it)*
naat-	*(i)* to be completed, finished; *(t)* to complete or finish *it*
nuut-	*(i)* to move; *(t)* to move *her/him/it*
piala-	*(i)* to be rowdy, rambunctious
pigaaq-	*(i)* to stay up late
puuqtaluk(-)	halloween; *(i)* to celebrate halloween
qaiḷḷIq(-)	waves (on ocean); *(i)* to be stormy (of sea)
qamŋuI-	*(i)* to snore
qanuġluni *or* **qanuqłuni**	how, in what manner, in some manner
qaunakłaaq-	*(i)* to be careful
qimak-	*(i)* to flee; *(t)* to leave *her/him/it* behind
quqtaq	honey bucket drum
quviasuk-	*(i)* to be happy
sallisit-	*(t)* to cut *it* with scissors
salummaksaq-	*(i)* to tidy, clean up an area; *(t)* to tidy,

	clean *it=dwelling, place*
sialuk(-)	rain; to rain
sigłiqi-	*(i)* to strain, exert much effort, have a hard time
summan	why
supputit-	*(t)* to shoot *her/him/it* with a gun
suu-	*(i)* to be a what
uqauraaq-	*(i)* to have a leisurely talk, discussion
utuqqaliŋa-	*(i)* to have grown old
uvlI-	*(i)* to spend the day

Akunnigun

±qqaaq-*vv*	to ____ first; be the first one to ____

CHAPTER XV OPTATIVE-IMPERATIVE AND NEGATIVE SUBORDINATIVE MOODS

15.1 The Optative-Imperative Mood expresses a request or a demand, when the 1st and 3rd persons are used. Here are some examples:

Makitta.	Let's stand up.
Isiġli.	Let him enter.
Aullaġluk.	Let's go.
Anisa.	Let's go out.
Atuġlit.	Let them sing.

When the 2nd person is used, the request or demand becomes a command, an imperative. The Imperative expresses a command or an instruction, such as "Eat.", "Run." or "Look at her." Here are some examples:

Isiġiñ.	(You) come in.
Aullaġitchik.	(You$_d$) depart.
Anisitchi.	(You$_p$) go out.
Qaiñ.	(You) come here.

15.2 The Optative-Imperative in 1st and 3rd persons may also function as an interrogative. Here are some examples:

Isiġli?	Should he enter?
Aullaġluk?	Should we$_d$ leave?
Anisa?	Should we go out?
Atuġlit?	Should they sing?

When the answer is affirmative, the Optative-Imperative is used. When the answer is negative and intransitive, the Negative Contemporative is used.

Here are some examples:

Isiġli?	Should he come in?
Ii, isiġli.	Yes, let him in.
Naumi, isiġnani.	No, don't let him come in.
Anisa?	Should we leave?
Ii, anisa.	Yes, let's leave.
Naumi, aniñata.	No, let's not leave.

or	
Ii, anisitchi.	Yes, you$_{p}$ leave.
Naumi, aniñasi.	No, you$_{p}$ not leave.
Tilagluk?	Should we$_{d}$ scrub (the floor)?
Ii, tilagluk.	Yes, let's$_{d}$ scrub (the floor).
Naumi, tilagnanuk.	No, let's$_{d}$ not scrub (the floor).
or	
Ii, tilagitchik.	Yes, you$_{d}$ scrub (the floor).
Naumi, tilagnasik.	Naumi, you$_{d}$ do not scrub (the floor)
Makitta?	Should we stand up?
Ii, makitta.	Yes, let's stand up.
Naumi, makinnata.	No, let's not stand up.
or	
Ii, makittitchi.	Yes, you$_{p}$ stand up.
Naumi, makinnasi.	No, you$_{p}$ do not stand up.

15.3 It is important to understand the processes of gemination as it occurs in verb stems, since several Optative-Imperative endings cause gemination in the stem to which they are added. The apostrophe ' is used to indicate gemination.

You have learned special patterns for gemination as it occurs in nouns. The process is much simpler in verbs, since all consonants may be doubled with no change. Although it is important to point out that **s** may geminate to **tch**. Otherwise, for verbs **g**>>**gg**, **ġ**>>**ġġ**, etc.

Some verb stems ending in two vowels at one time had a consonant between those two vowels which had dropped out of the word. We know that this is true, since a geminating suffix added to such a verb stem will cause the *ghost* consonant to appear in geminate form. We list these stems with the *disappearing consonant* in superscript.

pa^{g}i-	**Paggiiñ.** You stay at home.
ki^{g}u-	**Kigguuŋ!** You answer him!
qa^{ġ}I-	**Qaġġiiñ.** (You) come here.

Qaġġiiñ is commonly shortened to **qaiñ**.

Remember, the consonant in superscript only appears in geminated form as the result of a special suffix or verb ending being added. This phenomenon is further illustrated when the imperative formation is explained.

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15.4 The following charts give the Optative-Imperative endings.

I. intransitive endings:

	s	**+laŋa**
	1d	**+luk**
S	p	**+t/sa**
U B	s	'In[1], +In[2], +tin[3], +gguiñ[4]
J	2d	**+sitchik[5], +itchik[6], +titchik[3]**
E	p	**+sitchI[5], +itchI[6], +titchI[3]**
C T	s	**+lI**
	3d	**+lik**
	p	**+lIt**

II. transitive endings: The endings are attached directly to the stem. **k**-->**g** and **q**-->**ġ** when the ending is vowel initial) unless otherwise marked.

		OBJECT								
		3			2			1		
		s	d	p	s	d	p	s	d	p
S	s	**gu**	**gik**	**gI(t)**	**giñ**[9]	**vsik**[8]	**vsI**			
+la	1d	**kpuk**	**vuk**	----->	**vsigiñ**[8]	¦	¦			
U	p	**kput**	**vut**	----->	**vsigiñ**[8]					
B J	s	'uŋ[1] **uŋ**[2] **ruŋ**[3] **gguuŋ**[4]	±kkik	±kkI(t)				ŋŋa	siguk	sigut
E	2d	**-tku**	**-tkik**	----->				**siŋŋa**	¦	¦
	p	**siuŋ**	**sigik/ŋ**	--->				**siñŋa**[7]	¦	¦
C	s	**uŋ**	**gik**	**gI(t)**	**sin**	**sik**	**sI**	**ŋa**	**siguk**	**sigut**
T+lI	3d	**tku**	**tkik**	---->	¦	¦	¦	**ŋŋa**	¦	¦
	p	**rruŋ**	**sigik/ŋ**	--->	¦	¦	¦	**ñŋa**	¦	¦

[1] restricted to two-syllable verb stems which end in a vowel of the form (C)VCV-.

[2] restricted to verb stems which end in a k or **q** (**k**>>**g**, **q**>>**ġ**) and to verb stems with more than two syllables which end in a vowel.

[3] restricted to verb stems which end in a **t**.

[4] restricted to verb stems which end in a two vowel cluster.

[5] restricted to verb stems which end in a vowel.

[6] restricted to verb stems which end in a **k** or **q** (**k**>>**g**, **q**>>**ġ**).

[7] alternate form **+siŋa**

[8] **vs** may be replaced by **pt**

[9] alternate form **+kpiñ**

15.5 The 2nd person singular affirmative Optative-Imperative ending has four forms each for the intransitive and the transitive. **'In**, **+In**, **+tin** and **+gguiñ** are the intransitive endings; and **'uŋ**, **+uŋ**, **+ruŋ**, and **+gguuŋ** are the transitive endings.

The forms **'In** and **'uŋ** are attached to two syllable verb stems which end in a vowel of the form (C)VCV-. It causes the initial consonant of the last syllable to geminate:

niġI-	**Niġġiiñ.**	You eat.
	Niġġiuŋ.	You eat it.
tigu-	**Tigguiñ!**	Grab on!
	Tigguuŋ.	Take hold of it.
niᵍu-	**Nigguiñ!**	Get off!
	Nigguuŋ.	You take it out (of that container).
sisu-	**Sitchuiñ.** *or* **Sissuiñ.**	You slide.
anI-	**Anniiñ!**	You get out!
aᵍi-	**Aggiiñ!**	You go home!

The forms **+In** and **+uŋ** are attached to verb stems which end in a **k** or **q**, and to verb stems with vowel final and more than two syllables. It causes the stops **k** and **q** to weaken into **g** and **ġ** respectively, e.g.:

iriq-	**Iriġiñ.**	You hide.
	Iriġuŋ.	You hide it.
savak-	**Savagiñ.**	You work.
	Savaguŋ.	You work on it.
iglaŋa-	**Iglaŋaiñ.**	(You) smile.
	Iglaŋauŋ.	(You) smile at him.

The forms **+tin** and **+ruŋ** are simply attached to the verb stem which ends in a **t**, e.g.:

makit-	**Makittin.**	You stand up.
	Makirruŋ.	You set it upright.
nuut-	**Nuuttin.**	(You) move.
	Nuurruŋ.	(You) move it.
aqpat-	**Aqpattin.**	You run.
puumit-	**Puumittin.**	You swim underwater.

The forms **+gguiñ** and **+gguuŋ** are attached to verb stems of two syllables or more which end in a two vowel cluster, e.g.:

ii-	**Iigguuŋ.** (You) swallow it.
iglau-	**Iglaugguiñ.** You keep moving.
nakuu-	**Nakuugguiñ.** Be good.
kanaakkiu-	**Kanaakkiugguiñ.** You dance in the white man's style.

15.6 The 2nd person dual intransitive affirmative Optative-Imperative ending has three forms, **+sitchik**, **+titchik**, and **+itchik**.

The form **+sitchik** is restricted to verb stems which end in a vowel, e.g.:

niᵊu-	**Niusitchik.** You$_d$ get off.
aᵊI-	**Aisitchik.** You$_d$ go home.
paᵊI-	**Paisitchik.** You$_d$ stay at home.

The form **+titchik** is restricted to verb stems which end in a **t**, e.g.:

nuut-	**Nuuttitchik.** You$_d$ move.
nipat-	**Nipattitchik.** You$_d$ make noise.

The form **+itchik** is restricted to verb stems which end in a **k** or **q**.

aniiqsuaq-	**Aniiqsuaġitchik.** You$_d$ relax or play outside.
nipaIq-	**Nipaiġitchik.** You$_d$ be quiet.
aqamak-	**Aqamagitchik.** You$_d$ compete in fingerpulling.

quviasuk-	**Quviasugitchik.** You$_{d}$ be happy.

15.7 The 2nd person intransitive affirmative Optative-Imperative in the plural form is like the dual form minus the final **k**, the dual marker, e.g.:

Anaktaġitchi.
You$_{p}$ play competitive games.

Iqaqsrisitchi.
You$_{p}$ do the laundry.

Atuqtuuraġitchi.
You$_{p}$ play music.

Nipattitchi.
You$_{p}$ make noise.

Aŋuġauraġitchi.
You$_{p}$ play tag.

15.8 Here are some examples using the 1st and 3rd person Optative-Imperative endings.

Tigulaŋa.	Let me grab on.
Tigulagu.	Let me take hold told of it.
Makilluk.	Let's$_{d}$ stand up.
Makillakpuk.	Let's$_{d}$ set it upright.
Savakta.	Let's work.
Savaglakput.	Let's work on it.
Tautugli.	Let him see.
Tautugliuŋ.	Let him see it.
Miquġlik.	Let them$_{d}$ sew.
Miquġlitku.	Let them$_{d}$ sew it.
Savaglit.	Let them work.
Savaglirruŋ.	Let them work on it.

The **+sa** form of the 1st person plural Optative-Imperative intransitive ending **+ta** is used when the verb stem ends in a vowel. Here are some examples:

isaguti-	**Isagutisa.** Let's begin.
iglau-	**Iglausa.** Let's keep going.

aI-	**Aisa.** Let's go home.
iqalliqi-	**Iqalliqisa.** Let's fish.
nIu-	**Niusa.** Let's get off.
iku-	**Ikusa.** Let's get on board.
anI-	**Anisa.** Let's go out.

then,

nipat-	**Nipatta.** Let's make noise.
utiq-	**Utiqta.** Let's go back.
anauraġauraq-	**Anauraġauraqta.** Let's play ball.
anaktaq-	**Anaktaqta.** Let's hold some competition games.

15.9 In this chapter, we will also learn the endings of the Negative Contemporative. The intransitive Negative Contemporatives are used as the negative for the intransitive Optative-Imperatives. **+na** is the Negative Contemporative marker.

SUBJECT **+na**

s	**ŋa**
1d	**nuk**
p	**ta**
s	**k**
2d	**sik**
p	**sI**
s	**nI**
3d	**tik**
p	**tik/ŋ**

Transitive negative Optative-Imperatives for the 2nd person are formed by inserting the Negative Contemporative marker **+na-** before the following endings. Notice that only the endings for the 2nd person subject are given. The negative for the 1st and 3rd person subject Optative-Imperatives are formed using the postbase ±ŋIt-*vv* with the Optative-Imperatives endings.

SUBJECT +na	OBJECT 3 s	3 d	3 p	2 s	2 d	2 p	1 s	1 d	1 p
2 s	**gu**	**gik**	**gI(t)**				**ŋa**	**siguk**	**sigut**
2 d	**tku**	**tkik**	**sigik**				**siŋŋa**	¦	¦
2 p	**siuŋ**	<--	**sigik/ŋ**				**siñŋa**	¦	¦

15.10 Here are some examples.

niu-

Niulaŋa?
Should I get off?
Naumi, niunak.
No, don't you get off.

Niulagu?
Should I take it out/off?
Naumi, niunagu.
No, don't you take it out/off.

Niuluk?
Should we$_d$ get off/out?
Naumi, niunasik.
No, don't you$_d$ get off/out.
or
Naumi, niunanuk.
No, let's$_d$ not get off/out.

Niulakpuk?
Should we$_d$ take it off/out?
Naumi, niunatku.
No, don't you$_d$ take it off/out.
or
Naumi, niuŋiłłakpuk.
No, let's$_d$ not take it out/off.

Niuli?
Should he get off/out?
Naumi, niunani.
No, he shouldn't get off/out.

Niuliuŋ?
Should he take it off/out?
Naumi, niuŋiłłiuŋ.
No, he should not take it off/out.

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Ikayuġlavsik?
Should I help you$_d$?
Naumi, ikayuġnasiguk.
No, don't you help us$_d$.

Ullaglakpiñ?
Should I come to you?
Naumi, ullaŋnaŋa.
No, don't come to me.

Qiñiġaġlisi?
Should he take your$_p$ picture?
Naumi, qiñiġaŋił̣ł̣isigut.
No, he shouldn't take our picture.

Ullaglavuk?
Should we$_d$ go to them$_d$?
Naumi, ullagnatkik.
No, you$_d$ should not go to them$_d$.
or
Naumi, ullaŋił̣ł̣avuk.
No, let's$_d$ not go to them$_d$.

15.11 The enclitic **+tuq** is used to express a wish or a hope on the part of the speaker. The initial consonant **t** of the enclitc **+tuq** does not change to an **r** between two vowels nor is it palatalized when it follows a strong **I**, nor does it cause the final consonant **ñ** of the 2s Optative-Imperative ending to assimilate. It also prevents the strong **I** from palatalizing the final consonant in the verb ending. This enclitic is separated from the word by a hyphen since it is a homonym of the 3s ending **+tuq**. Here are some examples:

Akimaintuq uvlaakun.
I hope you win tomorrow.

Ił̣isimaliuŋtuq.
I hope he knows it.

Iqaqsrił̣ituq uvlupak.
I hope she does the laundry today.

Kanaakkiulittuq anaqapak.
I hope there is a dance tonight.

Aullaqtatuq uvlaami.
I hope we leave in the morning.

Aimmił̣iktuq Aaŋatkuk.
I hope Aaŋa and his wife are home.

The enclitic **+tuq** is usually attached to any word in initial position in a sentence. Here are some examples:

Aaŋatkuttuq uvlupak aġvaglit.
Uvlupaktuq Aaŋatkut aġvaglit.
Aġvaglittuq Aaŋatkut uvlupak.
Aġvaglittuq uvlupak Aaŋatkut.

All of the above translate into:

I hope Aaŋa and his crew get a whale today.

15.12 The postbases **∓sima**-*vv* and **+ma**-*vv* are suppletive allomorphs. The form **∓sima**-*vv* is restricted to verb stems which end in a consonant, and **+ma**-*vv* is restricted to verb stems which end in vowel. The plus sign applies to verb stems which end in consonants **k** or **q**. The minus sign applies to verb stems which end in the consonant **t**. The postbase indicates that the action, is being/was done , or the situation is as described, and the speaker knows about it. Here are some examples:

Anauraġauraqsimarut.
They are playing baseball (I found out).

Iqaqsrimaruaq uvlaaq.
She was doing the laundry this morning (I found out).

Iqalliqimarutin.
Oh, you are fishing.

Niġiuksimaruat unnuaq.
They were expecting, waiting last night.

Isumaaqsimaruak aapaŋalu aakaŋalu.
His father and his mother were sad and regretful.

The combination of this postbase with an Optative-Imperative ending indicates that the speaker wishes/regrets that something had happened differently than it did. Here are some examples:

Iqaqsrimaluk imma ikpaksraq.
We$_d$ should have done the laundry yesterday.

Anauraġauraqsimasa uvlaaq sialuŋiñŋaan.
We should have played baseball this morning when it was not raining.

Iqalliqimaiñ unnuaq qaił̣ł̣iġuŋaiñŋaan.
You should have done some fishing last night before it got rough.

Nuusimaluk imma.
We$_d$ should have moved.

In order to negate the above statements, the postbase **±ŋIt**-*vv* is used. It is placed before the postbase **∓sima**-*vv* giving **±ŋisima-***vv*. The demonstrative adverb **imma** frequently occurs in apposition to the Optative-Imperative verb containing the postbase **∓sima-***vv*.

> **Anauraġauraŋisimalaŋa imma unnuaq sialugmi. Nuvaksiruŋa.**
> I shouldn't have played baseball in the rain last night. I have caught a cold.
>
> **Nuuŋŋisimasa imma mauŋa.**
> We shouldn't have moved here.
>
> **Aullaŋisimalit imma unnuaq. Qaiḷḷiġuġaa imma.**
> Wish they hadn't left last night. The sea is getting stormy.

Postbase **±ŋisima-***vv* with Indicative endings translates "it is now known that the subject did not ____".

> **Aanŋisimagai.**
> It is now known that she has not taken them to their destination.
>
> **Aŋuġauraŋisimaruat.**
> I found out that they did not play softball.
>
> **Iqalliqiŋisimaruaq iqiasukłuni.**
> He did not fish because he was lazy.

15.13 The postbase **±ŋaIq-***vv* means "to cease being _____, or stop ____ing". Here are some examples.

> **Pialaŋaiġitchi maani. Aniḷusi pialasitchi.**
> (You$_p$) stop being rambunctious around here. Go outside and be rambunctious.
>
> **Isumaaŋaiġiñ. Suna piñiaqtuaq piñiaqtuq.**
> Stop worrying. Whatever is to happen will happen.
>
> **Atuqtuuraŋaiġḷi. Niaquġiiḷiqsuq amma amna.**
> Let him stop playing his muscial instrument. That one (in the other room) is getting a headache.

15.14 The postbase **+k/galuaq-***vv* is frequently found preceding an Optative-Imperative ending. An Optative-Imperative verb containing the postbase **+k/galuaq-***vv* is a dependent verb which translates into English as "even if" *or* "even though".

Here are some examples:

> **Mikigaluaġli, atuġniaġiga.**
> I will wear it even if it is small.
> *or*
> I will wear it even though it is small.

Kanaakkiugaluaġlit aimmiñiaqtutin.
You will remain at home even if there is a dance.

Qinnakkaluaġlaŋa anipkaġnaŋa.
Do not allow me to go out, even if I am angry.

Qiagaluaġiñ maliŋniaŋitchutin.
You will not follow even if you cry.
or
You will not follow even though you are crying.

Aqpatkaluaġitchik aŋuniaŋitkiksik.
You$_d$ will not catch up with him even if you$_d$ run.
or
You$_d$ will not catch up with him even though you$_d$ are running.

Apiqsruġaluaŋŋa aitchuġniaŋitkikpiñ.
Even if you ask me I will not give you any.

15.15 A Negative Contemporative verb containing the postbase **+k/galuaq-***vv* translates into English as:

"without ____ing"

The following chart gives all of the transitive Negative Contemporative endings. The intransitive forms are given in section 15.9.

	OBJECT								
	3			2			1		
SUBJECT	s	d	p	s	d	p	s	d	p
+na s	**gu**	**gik**	**gI(t)**	**k**	**sik**	**sI**	**ŋa**	**nuk**	**ta**
d									
p									

Here are some examples:

Iḷisaġaluaġnani qaimaruaq.
He came without studying.

Iḷisaġaluaġnagu qaiñasik.
Don't you$_d$ come without studying it.

Tautukkaluaġnagu airuaŋa.
I went home without seeing it.

Aqsraatchiaġaluaġnasi aivisi?
Did you come home without competing in the high-kick competition?

Iqaqsrigaluaġnak aniñak.
(You) do not go out before doing the laundry.

Iqaġigaluaġnagi uniññagi.
Don't leave them unwashed.

Iqalliqigaluaġnata utiqtugut.
We returned without doing any fishing.

Nullaġaluaġnaŋa tikitchuŋa.
I arrived (at my destination) without camping overnight.

Kanaakkiugaluaġnasik anivisik?
Did you$_d$ exit without dancing?

Uqautigaluaġnak aullaġniaŋitchuŋa.
I will not leave without talking with you.

Aatkāluaġnanuk aimaruaq.
It is now known that he went home without taking us (to our destination).

Qaaŋiġaluaġnasi saquva?
Did he make a turn before surpassing you$_p$?

Saligaluaġnagu qairruŋ.
Give it (to someone) without cutting it with scissors.

Siamitkaluaġnagit uniññiaġitka.
I will leave them behind without scattering them.

15.16 Here are some examples of the affirmative and negative Contemporatives.

Aqpałłuni tikitchuaq.
He arrived running.

Aqpatkaluaġnani tikitchuaq.
He arrived without running.

Makillunuk atuġniaġikpuk.
We$_d$ will stand up and sing it.

Makitkaluaġnanuk atuġniaġikput.
We will sing it without standing up.

Uqallautigaluaġnaŋa aniñak.
Don't you go out without telling me.

Apiqsruġaluaġnagik aniruaŋa.
I went out without asking them$_d$.

Piŋigivlugu utiqtuagut.
We returned because we were worried for his safety.

Piŋigaluaġnagu iglaurugut.
We travelled without worrying about his safety.

Qaaŋiqqaaqługit nullaqtuaguk.
We$_a$ made camp for the night after overtaking them.

Qaaŋiġaluaġnagik nullaqtuaguk.
We$_a$ made camp for the night without overtaking them$_a$.

Saqutqaaqługu umiaq utiqtuaŋa pisuaqłuŋa.
I returned walking after turning the boat.

Saqutkaluaġnagu umiaq utiqtuaŋa.
I returned without turning the boat.

Iġitchaqqaaqługi qaugait siquruaŋa.
I fell asleep after defeathering the ducks.

Iġitchaġaluaġnagi qaugait siquruaŋa.
I fell asleep without defeathering the ducks.

Anitqaaqłuta airuaq.
He went home after throwing us out.

Anitkaluaġata aniruaq.
He went out before throwing us out.

CHAPTER XV EXERCISES

A. Mumikki:
1. Qaunakłaagiñ. 2. Niġiḷi. 3. Nuuttitchi tupiġmun. 4. Makittin. 5. Qilamiksruġluk. 6. Aquvittitchik. 7. Aikḷiġḷi iqalugnik iglumiñ. 8. Aisitchi. 9. Pialaŋaiġitchi. 10. Qaisitchik. 11. Aniḷik. 12. Atuġitchik. 13. Ikkuiñ. 14. Qallisa. 15. Qilamiksruġitchik. 16. Saquluk akkupak. 17. Iqaqsrisitchik tupiġmi. 18. Aŋuġauraqta. 19. Aqsraatchiaġlit miŋuaqtuġviŋmi. 20. Itqanaiyaġitchi. 21. Nipaiqsa. 22. Iqaġili. 23. Aqamagluk. 24. Siqquiñ.

B. Mumikki:
1. Let me see it. 2. Isaglagu. 3. Let's$_d$ get closer to her. 4. Aalliuŋ. 5. Niġiḷiuŋ. 6. Qilamiksrukkik. 7. Let them pluck the feathers off of them. 8. Isaglitku. 9. (You) answer me. 10. Qaaŋiġḷisigut. 11. Let them get it ready. 12. Niulirruŋ. 13. Let him photograph us. 14. Aggiuŋ. 15 Itqanaiyaglakpuk. 16. You$_d$ surpass, overtake him. 17. Qiñiġaglavsi. 18. Igitchakki ukua. 19. Let me wash her. 20. Isaguŋ. 21. Aiñiqsruŋŋa. 22. Pukukki aglautit. 23. Minirruŋ. 24. You come closer to us. 25. Let me see you. 26. You go into the tent.

C. Translate into affirmative and negative Iñupiaq.
1. (You) use the knife right now. 2. (You) include this one. 3. (You) bring it into the house. 4. (You) set the chair out from the tent. 5. (You$_d$) paint the boat today. 6. (You$_d$) put the caribou into the sled. 8. (You$_d$) take the caribou to Aaŋa's mother. 9. (You) throw the ball to Iqiḷan. 10. (You) move the

cup from the chair to the table. 11. (You) go and check upon Siġmiaq's mother at the hospital. 12. (You) follow the dog to the camp. 13. (You$_p$) leave the boat at Birnirk. 14. (You$_p$) go and meet Aaŋa. 15. (You$_p$) ready the boat now. 16. (You$_p$) remove the sled from the car. 17. (You$_p$) hang up the fish. 18. (You) get the fish from the ice cellar. 19. (You$_d$) hang these clothes up outside. 20. (You) hold his hand. 21. (You) drive the children to the airport. 22. (You) follow me to the store. 23. (You$_d$) help us$_d$. 24. (You$_d$) take me to the hospital. 25. (You$_p$) follow us. 26. (You) set this chair upright. 27. (You) set this chair in another direction. 28. (You$_p$) remove this one.

D. Mumikki:
1. Katitchigiŋ saviit niġġiviŋmun. 2. Maliġinagi aŋutit. 3. Piiguġnasigiŋ qallutit. 4. Pukukki aglautit natiġmiñ. 5. Paqirruŋ atigiŋa. 6. Piiġñagu niuqqiuġun igniġviŋmiñ. 7. Qaqquġnagi nuŋuraat. 8. Tuqunnagu tiŋmiaq iglumi. 9. Takkuuŋ aakaŋa naŋirviŋmun. 10. Kiŋmaġnagik aitqatik! 11. Upkuaġuŋ. 12. Aatku aġnaiyaaq Utqiaġviŋmun akkupak uniaġaġlusik. 13. Ikayuġuŋ miqłiqtuŋa. 14. Aninnagi aquppiutat tupiġmiñ. 15. Aatchiuŋ aakaŋa akkupak. 16. Aannasiuŋ umiaq uvlupak. 17. Miłuqsautinagu ayuktaq aŋutaiyaamun. 18. Maliksiuŋ aŋun miŋuaqtuġviŋmun. 19. Nuunnasiuŋ niġġivik iggaviŋmiñ. 20. Qaiññagi uqsrukuaqtat aġnamun uvlupak. 21. Paakki iñuit mitchaaġviŋmun. 22. Qimaŋnasigiŋ miqłiqtut Aalaaŋmun. 23. Qaitki makpiġaat Aaŋamun. 24. Anniġñatku qimmiaġruk. 25. Atuġuŋ manna savik. 26. Iqaġinagi Aaŋam annuġaaŋi uvlupak. 27. Piiguġnagu Siġmiam

supputaa. 28. Itqanaiyaqsiuŋ umiaq. 29. Taiguakki ukua makpiġaat. 30. Paqitku saviŋa aapam akkupak. 31. Takunagu Siġmiam aapaŋa uvlupak naŋirviŋmun. 32. Nuutchigiŋ aquppiutat iglumiñ tupiġmun. 33. Aatchiuŋ una agnaq Qikiqtaġruŋmun umiaqtuġlusi. 34. Aarruŋ manna akłunaaq Siġmiamun. 35. Malignatku Aalaak tauqsiġniaġviŋmun. 36. Kuvviuŋ niuqqiugun. 37. Takutku Aaŋam nuliaŋa naŋirviŋmun.

E. Mumikki:
1. Let me help you. 2. Let us$_d$ pluck this duck. 3. Let Siġmiaq and Aaŋa turn this boat. 4. Let me tell you$_d$ right now. 5. Let me give the cup to Iqiłan. 6. Let us hang up the clothes. 7. Let them$_d$ work on the car tomorrow. 8. Let him take our$_d$ picture standing up. 9. Let's make these parkas bigger today in the tent. 10. Let me turn off the lights that are in the house. 11. Let Siġmiaq toss this cup up to Aaŋa. 12. Let Aaŋa help us. 13. Let Siġmiaq and Aaŋa hang this boat up. 14. Let them wait for me. 15. Let the girls pass the boys by the river. 16. Let Iqiłan take something away from Simik. 17. Let the men hold a meeting about it. The women will be painting the floor of the church. 18. Let Aalaak empty the coffee pot. 19. Let Iqiłan cut the rope with scissors right now. 20. Let Iqiłan dig into Siġmiaq's pocket. 21. Let me wash my hands. 22. Let Iqiłan take you to the airport via car. 23. Let the car run over the cup. It will not break. 24. Let me see it. 25. Let Aaŋa see it.

F. Savakki:

Inna: Aallagu? Should I take him somewhere?
Ii, aarruŋ.
Naumi, aannagu.

1. Minillakpuk? 2. Karuglakpiñ? 3. Miłuqsautilagu? 4. Isagligik? 5. Iġitchaġlavuk? 6. Maliġilakput? 7. Qimaglavsigiñ? 8. Saqullavsik? 9. Qaaŋiġłavsi? 10. Itqanaiyaġlagu? 11. Kasimmatilakput? 12. Minillavuk? 13. Naluglagik? 14. Aallakpiñ? 15. Iqaġilagi? 16. Anillagi? 17. Tasiuġlakpiñ? 18. Piraksriġłagu? 19. Aiñiqaruġlavsik? 20. Itqanaiyaġlakpuk? 21. Aiñiqsruġlavuk? 22. Aglugilagi? 23. Niviŋŋaġlavuk? 24. Anillakput. 25. Naluglagi?

G. Mumikki aglausimaruat aasii naagganmuutaa aglaglugu.

Inna: 1. You get closer to it! Qalliñagu!
2. You get it down/out! Niunagu.

1. Qalliuŋ!
2. Niġġiuŋ!
3. Makitkik!
4. Aquvitkik!
5. Nuutchigiŋ!
6. Atuqsigiŋ!
7. Ivaġlagu?
8. Nuullagu?
9. Ikayuġlagik?
10. Miquġlagik?
11. Tautuglagi?
12. Niulagi?
13. Tiguligik?
14. Iłagiligik?

27. Itqanaiyatku.
28. Paatku.
29. Niviŋŋatkik.
30. Iñitkik.
31. Tasiuŋŋa.
32. Maliŋŋa.
33. Ikayuqsiguk.
34. Aatchiguk.
35. Qallisigut.
36. Maliksigut. *or* Maliġisigut.
37. Katillisigiŋ?
38. Pukuglisigiŋ?
39. Takulisin?
40. Ullaglisin?

15. Isiġligi?

16. Anilligi?

17. Miŋuliġlitku?

18. Isaglitku?

19. Ikulirruŋ?

20. Aallirruŋ?

21. Miḷuqsautilagu?

22. Piigḷagu?

23. Nuullagiñ?

24. Maliglagiñ?

25. Takkuuŋ!

26. Unirruŋ!

41. Kigmaġliuŋ?

42. Anilliuŋ?

43. Qaqquqsigiŋ.

44. Niġisigiŋ.

45. Qaitki!

46. Utaqqikki!

47. Kasimmatilakput.

48. Minillakput.

49. Karuglagu?

50. Qimaglavsigiñ?

51. Qaaŋiġlavut?

52. Tasiuqsiguk!

H. Mumikki:

1. Aatku Saaŋiaq tauqsiġñiaġvigmun qamutitaġlusik. 2. Agliḷaaqqaaġlugu una atigi qaiññiaġiga Saullaamun. 3. Agluginagu supputaa. 4. Anitkaluaqsigut utiġniaqtugut. 5. Isaguŋ pigña qallun. Atuġukkiga. 6. Iqaġiiñ. 7. Karuqqaaġlugik aninniaġikka. 8. Kasimmatigaluaqsiñŋa utiġniaŋitchuŋa. 9. Maliġigaluaŋŋa aitchuġniaŋitkikpiñ. 10. Miḷuqsautigaluaġuŋ aiḷḷagiga. 11. Mininnasiguk maktaŋnik. 12. Nalugliuŋ ayuktaq aġnaiyaamun. 13. Nanukkaluaġuŋ piiġñiaŋitchuq. 14. Niulakpuk umiamiñ akkupak. 15. Niviŋŋaġaluaġlisigiŋ isallagivut. 16. Nuutkaluaġlirruŋ paqillagikpuk ivaġlugu. 17. Paaġnagu nalugaatin. 18. Piŋigigaluaġuŋ maliŋniaqtuq. 19. Ikayuqsiguk. 20. Qalliñasigut. 21. Qilamiksruġlutin qaaŋiġuŋ. 22. Qimakkaluaqsiñŋa aŋuniaġivsi. 23. Saliñagik. 24. Saqutqaaqługu

qamutaa Aaŋam iriqtuaguk siġḷuamun. 25. Siamitqaaġlugi aluuttautillu saviiḷḷu kakiurallu natiġmun qimaktuaguk Iqiḷanlu. 26. Tiguqqaaqługik kammagni nuuttuaq. 27. Mitchaaġviŋmun uniaġaġlusik aikł̣igitchik.

CHAPTER XV UQALUIT ILISAKSRAT

Maŋŋuit

aat-	*(t)* to take *him,it* somewhere :: **aatchI-**
aġvak-	*(i)* to catch a whale
aᵊI-	*(t)* to fetch *her/him/it* :: **aikł̣Iq-**
aglił̣aaq-	*(t)* to enlarge, make *it* bigger
aglugi-	*(t)* to run over, trample *her/him/it*
aiñiqsruq-	*(i)* to dig into one's pocket; *(t)* to dig into *her/his/its* pocket
anauraġauraq-	*(i)* to play softball
anaktaq-	*(i)* to play competitive games
aniiqsuaq-	*(i)* to relax or play outside
aŋuġauraq-	*(i)* to play tag
aqamak-	*(i)* to wrestle with wrists interlocked; to compete in finger pulling
aqsraaq-	*(i)* to play football or soccer
aqsraatchiaq(-)	high-kick competition game; *(i)* to compete at high-kick
atuqtuuraq(-)	*(i)* to play music, play one's musical instrument; musical instrument
iġitchaq-	to pluck *(its)* feathers
igliq-	*(i)* to be travelling, in progress, to be on (of an engine)
iglau-	*(i)* to be travelling, moving along; for a machine to be in operation
II-	*(t)* to swallow *it* :: **iisI-**
ił̣agi-	*(t)* to include *her/him/it*; *(t)* to have *her/him* for one's relative
iqaġi-	*(i)* to wash one's hands and/or face; *(t)* to wash *his* hands and/or face; to wash *it*
iqalliqi-	*(i)* to fish
iqaqsrI-	*(i)* to do the laundry
isak-	*(t)* to retrieve, get *him,it* by reaching; to pick up a C.O.D. package at the post office: **isaksI-**
isumaaq-	*(i)* to be full of remorse
itqanaIq-	*(i)* to become ready; *(t)* to have prepared *her/him/it*
itqanaiyaq-	*(i)* to get ready; *(t)* to get *him,it* ready
kanaakkiu-	*(i)* to dance in the white man's style
karuk-	*(t)* to hit *her/him/it* over the head
kasimmati-	*(t)* to hold a meeting about *her/him/it*
kIᵊu-	*(t)* to answer *her/him/it*
maliġi-	*(t)* to follow *her/him/it*
mił̣uqsauti-	*(t)* to throw *it* overhand
minit-	*(t)* to exclude *her/him/it* when distributing something
naluk-	*(t)* to throw *it* underhand
nanuk-	*(t)* to rub *it*
niaquġiił̣Iq-	*(i)* to get a headache
niᵊu-	*(i)* to get out of a conveyance or a container; *(t)* to take *him,it* out of a conveyance or a container: **niurI-**

niġiuk-	*(i)* to expect, hope for something
nipaiq-	*(i)* to become quiet
nipat-	*(i)* to make a sound
niviŋŋaq-	*(t)* to hang *it* up; *(i)* to be now hung up
nukivraak-	*(i)* to stand on one's toes
paaq-	*(t)* to go forth and meet *her/him/it*
pa°I-	*(i)* to stay behind while others depart, usually in the care of someone else
piŋigi-	*(t)* to worry about *her/his* safety
pukuk-	*(t)* to get *them* one by one and gather *them*
qaaŋIq-	*(i)* to go beyond something; *(t)* to surpass, overtake, outdo *him,it*: **qaaŋiqsI-**
qa°I-	*(i)* to come
qallI-	*(i)* to get close; *(t)* to get closer to *her/him/it*
qami-	*(i)* to become extinguished
qamit-	*(t)* to extinguish, turn *it* off
qilamiksruq-	*(i)* to hurry up; *(t)* to tell, admonish *him* to hurry up
qiñiġaq-	to photograph *(her/him/it)*
salI-	*(t)* to cut *it* with scissors
saqu-	*(i)* to turn in another direction
saqut-	*(t)* to turn, set *it* in another direction; to direct *it* on a different route: **saqutchI-**
siamit-	*(i)* to scatter; *(t)* to scatter *them*: **siamitchI-**
siqu-	*(i)* to fall asleep
tasiuq-	*(i)* to hold hands; *(t)* to hold *her/his* hand
tigu-	*(i)* to take hold or grab onto something; *(t)* to take, grab or arrest *him*, confiscate *it*
unIt-	*(t)* to leave *her/him/it* behind, to abandon *her/him/it*
utaqqI-	*(i)* to wait; *(t)* to wait for *her/him/it*

Akunniġutit

+k/galuaq-*vv*	even if, even though, regardless
∓sima-*vv*	it is now known
+ma-*vv*	
±ŋaIq-*vv*	to cease being ____, to stop ____ing

Isukłiqpiaq

+tuq	I wish, I hope...

CHAPTER XVI DEMONSTRATIVE ADVERBS in LOCATIVE, VIALIS, ABLATIVE and TERMINALIS

16.1 Interjectional demonstrative adverbs and the absolutive demonstrative pronouns are presented in Chapter XIII of the **North Slope Inupiaq Grammar: First Year.** As previously stated, interjectional demonstrative adverbs are used to answer the question, **nauŋ** "where"; and absolutive demonstrative pronouns answer the questions, **suna** "what" (**suk** *dual*, **sut** *plural*) and **kiña** "who" (**kitkuk** *dual*, **kitkut** *plural*).

Interjectional demonstrative adverbs are used to situate or point out an object or event.

Here are some examples:

Pikka atigin.
Up there (r) is your parka.

Kigga avilaitqatin tikitchuq.
Out there (r) your friend has arrived.

Pagga tiŋŋun.
Up there (e) is the airplane.

Ikka aŋutaiyaak!
Over there (r) are the boys$_{D}$!

Demonstrative adverbs also occur in locative, vialis, ablative and terminalis. They do not occur in the absolutive, relative, similaris or the modalis . The case endings used with the demonstrative roots are different from the case endings used with nouns. There is no distinction for singular, dual or plural in the case endings for the demonstrative adverbs; and there are no possessed forms.

The demonstrative adverb case endings are:

anI	for	locative,
uuna	for	vialis,
aŋŋa	for	ablative, and
uŋa	for	terminalis.

These case endings cause the deletion of the final consonants **r** and **g** of the demonstrative stems; and they also cause the deletion of the semi-final weak **i**, followed by the assimilation of the semi-final consonant to the final consonant.

Demonstrative adverbs in locative, vialis, ablative and terminalis respectively focus on the location in which, **sumi**; through which, **sukun**; (from) whence an event occurs, **sumiñ**; or the termination point of an activity, **sumun.**

The following table gives the demonstrative roots in the first column. Locative, vialis, ablative and terminalis forms are given in the second, third, fourth and fifth columns respectively. The translation of the concept conveyed by each root is given in italics. Demonstratives may be either visible or not visible, here or there, here or across; up or down (vertical or sloping), landward or seaward, near exit or far from exit; in or out; up the coast or down the coast; and restricted (indicates specific area) or extended (indicates a general area) A demonstrative that is restricted or extended may be either visible or not visible.

roots	locative	vialis	ablative	terminalis
here; restricted:				
uv-	**uvani**	**uvuuna**	**uvaŋŋa**	**uvuŋa**
here; extended:				
mar-	**maani**	**mauna**	**maaŋŋa**	**mauŋa**
here, not visible:				
sam-	**samani**	**samuuna**	**samaŋŋa**	**samuŋa**
over there; restricted:				
Ik-	**ikani**	**ikuuna**	**ikaŋŋa**	**ikuŋa**
over there; down the coast some distance from the shore; extended:				
av-	**avani**	**avuuna**	**avaŋŋa**	**avuŋa**
there (behind a barrier); in another room or house; not visible:				
am-	**amani**	**amuuna**	**amaŋŋa**	**amuŋa**
across there, restricted:				
Ik-	**ikani**	**ikuuna**	**ikaŋŋa**	**ikuŋa**
across there; across river or ocean; extended:				
ag-	**aani**	**auna**	**aaŋŋa**	**auŋa**
across there; not visible:				
akim-	**aŋmani**	**aŋmuuna**	**aŋmaŋŋa**	**aŋmuŋa**
down there; near or on sea, down the coast; near exit; restricted:				
kan-	**kanani**	**kanuuna**	**kanaŋŋa**	**kanuŋa**
down there; near or on sea, down the coast; near exit; extended:				
un-	**unani**	**unuuna**	**unaŋŋa**	**unuŋa**
down there; far out on sea; inside container; not visible:				
sam-	**samani**	**samuuna**	**samaŋŋa**	**samuŋa**
in the cold porch (speaker is inside); not visible:				
sakim-	**saŋmani**	**saŋmuuna**	**saŋmaŋŋa**	**saŋmuŋa**
out there nearby, restricted:				
kIg-	**kiani**	**kiuna**	**kiaŋŋa**	**kiuŋa**
out there, extended:				
qag-	**qaani**	**qauna**	**qaaŋŋa**	**qauŋa**
out there; in neighboring house; not visible:				
qakim-	**qaŋmani**	**qaŋmuuna**	**qaŋmaŋŋa**	**qaŋmuŋa**

roots	locative	vialis	ablative	terminalis
in there; up the coast, to the east; restricted:				
kIv-	**kivani**	**kivuuna**	**kivaŋŋa**	**kivuŋa**
in there; up the coast, to the east; extended:				
qav-	**qavani**	**qavuuna**	**qavaŋŋa**	**qavuŋa**
in there; up the coast, to the east; not visible:				
qam-	**qamani**	**qamuuna**	**qamaŋŋa**	**qamuŋa**
up there; landward; restricted:				
pIk-	**pikani**	**pikuuna**	**pikaŋŋa**	**pikuŋa**
up there; landward; extended:				
pag-	**paani**	**pauna**	**paaŋŋa**	**pauŋa**
up there; upstairs; heaven; inland; not visible:				
pam-	**pamani**	**pamuuna**	**pamaŋŋa**	**pamuŋa**
up there on the roof; not visible:				
pakim-	**paŋmani**	**paŋmuuna**	**paŋmaŋŋa**	**paŋmuŋa**
there, aforementioned (in past):				
Im-	**imani**	**imuuna**	**imaŋŋa**	**imuŋa**

Here are some sentences illustrating the use of the demonstrative adverbs in the various cases.

a. **Uvani iġitchaiñiaqtuguk Aalaaglu.**
Aalaak and I will pluck feathers off the birds right here(r).

b. **Mauŋa aanniaġait qamunmik.**
They will bring them here (e) by car.

c. **Amani taiguaġniaqtuŋa.**
I will read in the other room(nv).

d. **Unuuna sikukun pisuaġluŋa aiñiaqtuŋa.**
I will walk home via the ice down there (e).

e. **Kiani piḷagniaġiga ugruk.**
I will butcher the bearded seal immediately outside (r).

f. **Mauŋa uniññagik kammakiñ.**
You do not leave your boots here (e).

g. **Uvaŋŋa qiñiġniaġitka.**
I will observe them from here (r).

h. **Kiuŋa uniññiaġitka.**
I will leave them out there (r).

i. **Paani tupiqtuġniaqtugut.**
We will use a tent inland.

j. **Qavani tautugniaġikput uniaġaqtuaq.**
We will see the one who is dogsleding up the coast (eastward).

k. **Unani sikumi aqsraaġniaqtut.**
They will play soccer on the ocean ice.

l. **Samani Qikiqtaġrugmi kasimaniaqtut.**
The meetings will be held down in Kotzebue.

16.2 The demonstrative adverbs in the vialis, ablative and terminalis can be made into verb stems by attaching the following postbases.

A. The postbase **'aq-***dv* is used with demonstrative adverbs in the vialis case. Vialis demonstrative adverb based verbs can be used as answers to the question based on the verb stem **sukuaq-** "by what or which way, means". Here are some examples:

pauna	**Sukuaqta?** Which way should we go? **Paunnaaqta.** Let's go through that area up there or landward (e).
uvuuna	**Uvuunnaaġnasi.** Don't you$_p$ go through this (r) area.
unuuna	**Sukuaqpat?** Which way did they go? **Unuunnaaqtuat.** They (long line of people or a group of animals) went via down there (e).
unuuna	**Unuunnaaġlunuk aiḷuk.** Why don't we$_d$ go home through that area down there (e) or along the beach?

B. The postbase **+q-***dv* is used with demonstrative adverbs in the ablative and terminalis cases. Ablative demonstrative adverb based verbs can be used as answers to the question based on the verb stems **sumiñŋaq-** "from what or which area" and **sumuk-** "to what or which area".

Here are some examples:

qavaŋŋa	**Sumiñŋaqsimavat?** Did you find out where they came from? **Qavaŋŋaqsimaruat.** They come from the east, it is now known.
pamuŋa	**Sumugluk?** Where should we$_d$ go? **Pamuŋaġluk.** Let us$_d$ go upstairs.

samuŋa	**Samuŋaġniaŋitchuŋa uvaŋa.** As for me, I will not go downstairs.
ikaŋŋa	**Ikaŋŋaqpata apiqsruġniaġivuk.** We$_d$ will ask them when they return from that (r) area over there.

16.3 Demonstrative adverbs in terminalis use the ending **+nmun** which indicates movement or orientation towards the area indicated by the demonstrative adverb in terminalis. These forms focus on the direction of the movement or progression of the event rather than its location. They are used as answers to the question **sugnamun?** "towards what or which direction".

qavuŋa	**Sugnamun umiaqtuqpat?** Which direction are they boating? **Qavuŋanmun umiaqtuqtut.** They are out boating travelling eastwards.
unuŋa	**Sugnamun saatta?** Which way should we face? **Unuŋanmun saattitchi.** All of you face seawards.
ikuŋa	**Sugnamun inniaqpa?** Which way will it face? **Ikuŋanmun inniaqtuq.** It will face that way.
uvuŋa	**Sugnamun illi?** Which way should it face? **Uvuŋanmun illi.** Let it face this way.
pauŋa	**Sugnamun aqpalluk?** Which direction should we$_d$ run? **Pauŋanmun aqpattitchik.** You$_d$ run towards inland.

Demonstrative adverbs in terminalis may also use the postbase **+nmuk-***nv* which indicates movement or progression towards the area specified by the demonstrative stem. This postbase is a combination of **+nmun**, and **-k-***nv* which indicates movement or progression. They may be used to answer questions based on the verb stem **sugnamuk-** "towards which or what direction". Here are some examples:

qavuŋa	**Sugnamuktuasi aŋuvasi?** Which direction were you travelling when he caught up with you? **Qavuŋanmuktuagut aŋugaatigut.** He caught up with us travelling eastwards.

unuŋa **Sugnamuksimavat?**
Which direction are they going?
Unuŋanmuksimaruat.
They were travelling seawards.

pauŋa **Pauŋanmuktuak uvlaaq uniaġaqłutik.**
They$_d$ were heading inland this morning by dogsled.

mauŋa **Sugnamuglaŋa?**
Which direction should I go?
Mauŋanmugiñ.
You head this way, v, e.

16.4 Demonstrative adverbs in ablative which are extended may acquire the ablative noun case ending **+miñ**. These forms indicate the origin of the movement or progression from the area indicated by the demonstrative adverb in ablative. They answer the question **sugnamiñ?**.

Here are some examples:

qavaŋŋa **Qavaŋŋamiñ igliqtuat tautugniaġivut tiŋŋunmiñ.**
We will see them progressing from the east from the airplane .

avaŋŋa **Avaŋŋamiñ tusaagikput nipattuaq.**
We heard the sound originating from down the coast.

paaŋŋa **Paaŋŋamiñ tikitchuat.**
They arrived from inland.

unaŋŋa **Unaŋŋamiñ kiugaa.**
He answered her from the area towards the sea.

Demonstrative adverbs in ablative may also use the only postbase unique to demonstratives **+mIk-***dv* to indicate movement or origin from the area indicated by the demontrative adverb in ablative. The postbase is a combination of the ablative case ending **+miñ** used with nouns, and the suffix **-k-***nv* which indicates movement or progression, also found in the postbase **+nmuk-** "towards which or what direction". These forms may be used to answer a question based on the verb stem **sugnamIk-** "progressing from which or what direction".

qavaŋŋa **Sugnamiksuat aŋuvisigiŋ?**
From which direction were they travelling when you caught up with them?
Qavaŋŋamiksuat aŋugivut.
We caught up wth them as they were progressing from the east.

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paaŋŋa	**Sugnamiksuak tauttukpigik uvlaaq?** From which direction were they going when you saw them this morning? **Paaŋŋamiksuak tautukkikka uvlaaq.** I saw them$_{a}$ coming from landward this morning.
unaŋŋa	**Unaŋŋamiksuaq qiñiġaġniaġiga.** I will take his picture as he comes from seaward.
avaŋŋa	**Avaŋŋamiksut.** They are on their way up the coast from down the coast.

16.5 Most of the positional stems and a few verb stems may also acquire the ending **+ŋmun** "towards the ____", and the postbase **+ŋmuk-** "to go towards the ____". The positional stems and some verb and noun stems which use these suffixes are given here. Immediately following the definition, the form with the case ending and the verb stem form are given.

Positional Stems:

ati	area down, below : **anmun** and **anmuk-**
akI	area opposite : **akiñmun** and **akiñmuk-**
avati	surrounding area, periphery : **avanmun**
iḷu	area inside : **iḷunmun**
kilu	area back from water, or exit : **kilunmun** and **kilunmuk-**
kiŋu	area at the back (with reference to any means of transport, and time sequence of events) : **kiŋunmun** and **kiŋunmuk-**
qaa	area on the surface : **qaanmun** ?
quli	area above : **qunmun** and **qunmuk-**
saa	area in front (of torso, of audience) : **sanmun** and **sanmuk-**
sanI	area by the side : **saniñmun** and **saniñmuk-**
sivu	area at the front (with reference to any means of transport, and time sequence of events) : **sivunmun** and **sivunmuk-**
tunu	back, backside ! **tununmun** and **tununmuk-**

uati	area to the west, down the coast : **uanmun** and **uanmuk-**

Verb and Noun Stems:

aglI-	*(i)* to grow bigger : **agliñmun** and **agliñmuk-**
aI-	*(i)* to go home : **aiñmun** and **aiñmuk-**
anI-	*(i)* to go out, exit : **aniñmun** and **aniñmuk-**
iluaq-	*(i)* to be correct, right : **iluanmun** and **iluanmuk-**
utiq-	*(i)* to return; *(t)* to return for *him,it* : **utinmun**
qaurI-	*(i)* to gain consciousness : **qauriñmun** and **qauriñmuk-**
killuq	wrong one : **killunmun** and **killunmuk-**

Here are some examples:

a. **Sugnamun qiviaqta?**
Which way should we look?
Qunmun qiviaġitchi.
All of you look up.

b. **Anmun qiviaġnasi.**
Don't you$_p$ look down.

c. **Saniñmuguŋ taamna.**
(You) turn that one sideways.

d. **Killunmun atuġiñ.**
You are using it the wrong way.

e. **Utinmun niġiqqaaqłuni isagutiruaq.**
He began returning as soon as he had eaten.

f. **Sivunmun igliqtut.**
They are making progress.

g. **Killunmuktuagut nalumaruagut.**
We did not know that we were going in the wrong direction.

h. **Aiñmun uqauraaġumauguk.**
We$_d$ should talk leisurely on the way home.

16.6 Demonstrative-like words **inna** "like this" and **tainna** "like that" used to answer the question **qanuq** "how", may also acquire the terminalis and the similaris case endings **+mun** and **+tun**, respectively.

Innamun "towards this way" and **tainnamun** "towards that way" are used to answer the question **sugnamun** "to which or what direction".

Innatun "(like) this much" and **tainnatun** "(like) that much" are used to answer the question **qanutun** "(like) how much".

Here are some examples.

Sugnamun manna iḷiḷagu?
Which way should I place this, e?
Innamun iḷḷiuŋ.
Put it this way.

Qanuq una miquġniaqpigu?
How should I sew this?
Inna miquġuŋ.
You sew it like this.
Tainna piññagu.
Don't do it like that.

The word **qanuq** "how" is the base of the following additional interrogative verbs. "Inna" and "tainna" can be made into verb stems by the postbase **+q-***dv* previously given in section 16.2.B.

Qanusiq?
What kind?
Innasiq. *or* **Tainnasiq.**
This kind. *or* That kind.

Qanuqpa?
What did he say? *or* What did he do?
Innaqtuaq.
He said this. *or* He did this.

Qanuġitpa?
How is it?
Innaŋaruq. *or* **Innaittuq.**
It is thus.

16.7 Types of verb stems in Iñupiaq.

I. Intransitive-only verb stems cannot have an object. Descriptive (dimensional, emotional, and positonal) verb stems and some action verb stems are in this category.

anIIq- *(i)* to be outside
Aniiqsuq qattaq.
The water barrel is outside.

anI- *(i)* to go out
Aniruk aŋutik.
The men$_a$ went out.

kavIq- *(i)* to be red
Kaviqsuq qamun.
The car is red.

uŋasIk- *(i)* to be far away
Uŋasiksuq umiaq.
The boat is far away.

II. Transitive-only verb stems always have an object, unless the action is reflexive or the subject is passive.

ił̣isauti- *(t)* to teach *him,it* : **ił̣isaurrI-**
Ił̣isautigaa aŋutaiyaaq aŋutim.
The man is teaching the boy.

ił̣isaġi- *(t)* to recognize *him,it* : **ił̣isaqsrI-**
Ił̣isaġigaa aŋutaiyaaq aŋutim.
The man recognized the boy.

isak- *(t)* to get, obtain *him,it* (by reaching or paying for *it*)
Isakkaa suppun nakivraaqłuni.
He got the gun by standing on his toes.

ipu- *(t)* to attach a hand to *it*
Ipugaa savik.
He put a handle on the knife.

Verb stems identified as transitive-only normally do not take intransitive endings directly; but when they do the action is reflexive or the subject is passive.

a. action is reflexive: the reflexive pronoun in modalis is used as the indefinite object.

Aŋutaiyaaq ił̣isautiruq inmiñik.
The boy is teaching himself.

Aŋutaiyaaq ił̣isaġiruq inmiñik qiñiġaami.
The boy recognized himself in the picture.

b. subject is passive:

Suppun isaktuq.
The gun is now gotten.

Savik ipuruq.
The knife now has a handle.

Some transitive-only verb stems can be de-transitivized thus enabling them to use intransitive endings.

Ił̣isaurriruq aŋun aŋutaiyaamik.
A man is teaching a boy.

Aŋun ił̣isaqsriruq aŋutaiyaamik.
A man recognized a boy.

Isaksiruq suppunmik nakivraaqłuni.
He got a gun by standing on his toes.

III. Verb stems are patientive when the receiver of the action is the same entity whether the verb is intransitive or transitive.

annIq- *(i)* to get hurt; *(t)* to hurt *him,it*
Anniqsuq aġnaq.
The woman is hurt.

Anniġaa aġnaq.
He hurt the woman.

iqaġi- *(i)* to wash oneself; *(t)* to wash *his* hands and/or face; to wash *it*
Iqaġiruq aŋun.
The man is washing his face and hands.

Iqaġigaa aŋun.
She is washing the man's face and hands.

kamik- *(i)* to put boots on; *(t)* to put boots on *him,it*
Kamiktuq aŋutaiyaaq.
The boy is putting boots on.

Kamikkaa aŋutaiyaaq.
She is putting boots on the boy.

IV. The verb stem is agentive when the same entity is the actor whether the verb is intransitive or transitive.

niġI- to eat *(it)*
Niġiruq iqaluŋmik aŋun.
A man is eating a fish.

Aŋutim niġigaa iqaluk.
The man is eating the fish.

tautuk- to see *(him,it)*
Aġnaq tautuktuq iñugnik.
A woman sees some people.

Aġnam tautukkai iñuit.
The woman sees the people.

Verb stems which describe processes of nature are agentive.

api- to become snow-covered from snowfall (of ground); *(t)* for *it* to become snow-covered from snowfall
Apiruq. *or*

Apigaa.
The ground is becoming snow-covered from falling snow.

siku(-) ice; to freeze over (of water)
Sikuruq kuuk. *or*
Kuuk sikugaa.
The river is freezing.

16.8 Embedding postbases **+pkaq-***vv* and **∓tit-***vv* and **-[t]qu-***vv*.

The postbases **+pkaq-***vv* and **∓tit-***vv* are suppletive allomorphs of each other. They indicate causality between events. **+pkaq-***vv* is used with verb stems which end in a vowel, and **∓tit-***vv* is used with verb stems which end in a consonant.

Postbase **-[t]qu-***vv* means "to request or to ask".

Verbs which contain one of these postbases are called embedding verbs. Embedding verbs contain embedded verbs.

1. When the embedded verb is intransitive-only, the embedding verb must be transitive. The subject of the embedded verb is the object of the embedding verb.

Iñuk aniiqsuq.
The person is outside.

Iñuk aniiqsitkaa aŋutim.
The man is letting the person remain outside.

Iñuk aniiqugaa aŋutim.
The man is asking the person to remain outside.

2. When the embedded verb is transitive-only, the embedding verb may be intransitive or transitive.

a. When the embedding verb is intransitive, the object of the embedded verb is the subject of the embedding verb. The subject of the embedded verb is not referred to in the ending of the embedding verb, but if identified, is expressed in the terminalis case.

Iñuk unitkaa aŋutim.
The man leaves the person behind.

Iñuk unisittuq aŋunmun.
The person lets himself be left behind by the man.

Iñuk unitquruq aŋunmun.
The person requests that he be left behind by the man.

b. When the embedding verb is transitive, the object of the embedded verb is the object of the embedding verb.

Iñuk unitkaa aŋutim.
The man leaves the person behind.

Iñuk unisitkaa aŋunmun aġnam.
The woman lets the person be left behind by the man.

Iñuk unitqugaa aŋunmun aġnam.
The woman requests that the person be left behind by the man.

3. When the embedded verb is patientive (the intransitive verb being the underlying sentence), the embedding verb may be either intransitive or transitive.

a. When the embedded verb is patientive and the patient (receiver of action) is not capable of preventing the action , the embedding verb must be transitive.

Qallun naviktuq.
The cup broke.

Qallun naviktitkaa aŋutim.
The man let the cup be broken.

Qallun naviqugaa aŋutim.
The man requests that the cup be broken.

Aġnaq atigiruq.
The woman puts a parka on.

Aġnaq atigipkaġaa aŋutim.
The man lets the woman put a parka on.

Aġnaq atigitqugaa aŋutim.
The man requests that the woman put a parka on.

The entity that allows the action to occur is the subject expressed in the relative case. The entity that does the action, if identified, is expressed in the terminalis case.

Qallun naviktitkaa aŋutim aġnaiyaamun.
The man let the cup be broken by the girl.

Qallun naviqugaa aŋutim aġnaiyaamun.
The man requests that the cup be broken by the girl.

Aġnaq atigipkaġaa aŋutim panianun.
The man lets the woman be dressed in a parka by her daughter.

Aġnaq atigitqugaa aŋutim panianun.
The man requests that the woman be dressed in a parka by her daughter.

b. When the embedded verb is patientive and the action is not self-done, and the patient (receiver of action) is capable of preventing the action, the embedding verb must be intransitive. When the agent is identified it is expressed in the terminalis case.

Iñuk anniqsuq.
The person is hurt.

Iñuk anniqsittuq.
The person lets himself get hurt.

Iñuk anniqsittuq unianun.
The person lets himself be hurt by the sled.

Iñuk ivvaqtuq.
The person is taking a bath.

Iñuk ivvaquruq.
The person requests that he be given a bath.

Iñuk ivvaquruq nuliamiñun.
The person requests that he be given a bath by his wife.

Aġnaq atigiruq.
A woman puts a parka on.

Aġnaq atigipkaqtuq.
A woman lets herself be dressed in a parka.

Aġnaq atigipkaqtuq paniŋmiñun.
A woman lets herself be dressed in a parka by her (own) daughter.

Aġnaq atigitquruq.
A woman asks that she be dressed in a parka.

Aġnaq atigitquruq paniŋmiñun.
A woman asks that she be dressed in a parka by her (own) daughter.

c. When the embedded verb is patientive and the action is self-done, and there is another entity capable of preventing the action, the embedding verb must be transitive.

Iñuk anniqsuq.
The person gets hurt.

Iñuk anniqsitkaa aŋutim.
The man lets the person get hurt.

Aġnaq atigiruq.
A woman puts a parka on.

Aġnaq atigipkaġaa aŋutim.
The man lets the woman put her parka on.

Aġnaq atigitqugaa aŋutim.
The man requests that the woman put her parka on.

Iñuk ivvaqtuq.
The person takes a bath.

Iñuk ivvaqugaa aŋutim.
The man asks that the person take a bath.

4. When the embedded verb is agentive the embedding verb may be intransitive or transitive.

a. When the embedded verb is agentive, and an entity other than the receiver of the action allows the action to occur, the embedding verb must be transitive.

Iñuk tautuktuq tuttumik.
A person sees a caribou.

Iñuk tautuktitkaa tuttumik aŋutim.
The man let the person see a caribou.

Iñuk tautuktuq aġnamik.
A person sees a woman.

Iñuk tautuqugaa aġnamik aŋutim.
The man asks that the person see a woman.

b. When the embedded verb is agentive, and the entity receiving the action allows the action to occur, the embedding verb must be intransitive.

Iñuum tautukkaa tuttu.
The person sees the caribou.

Iñuŋmun tautuktittuq tuttu.
The caribou lets itself be seen by the person.

Iñuum tautukkaa aġnaq.
The person sees the woman.

Iñuŋmun tautuquruq aġnaq.
The woman requests that she be seen by the person.

16.8 Things to remember when using the embedding postbases **∓tit-***vv* and **+pkaq-***vv* and **-[t]qu-***vv*.

1. Subject of the embedding verb is the one who causes, lets, or allows.

2. If the to-be-embedded verb is intransitive, the embedding verb must be transitive. The subject of intransitive to-be-embedded verb becomes the object of the transitive embedding verb.

embedded		*embedding*
intransitive	------------->	**transitive**
subject	------------->	object

Aġnaq tautuktuq.
Woman sees something.

Aġnaq tautuktitkaa.
He is letting the woman see something.

3. If the to-be-embedded verb is transitive, the embedding verb may be either intransitive or transitive.

If the embedding verb is intransitive, the object of the transitive to-be-embedded verb becomes the subject of the embedding verb. Then the subject of the transitive to-be-embedded verb is expressed in the terminalis case.

embedded		*embedding*
transitive	------------->	**intransitive**
object	------------->	subject I
subject	------------->	subject II expressed in terminalis case

Aġnam tautukkaa aŋun.
Woman sees the man.

Aŋun tautuktittuq aġnamun.
The man lets himself be seen by the woman.

If the embedding verb is transitive, the object of the transitive to-be-embedded verb remains the object. Then the subject of the transitive to-be-embedded verb is expressed in the terminalis case.

embedded		*embedding*
transitive	------------->	**transitive**
object	------------->	object
subject	------------->	subject II expressed in terminalis case

Aġnam tautukkaa aŋun.
Woman sees the man.

Aġnamun tautuktitkaa aŋun.
He is letting the man be seen by the woman.

Aġnamun tautuqugaa aŋun.
He is asking that the man be seen by the woman.

CHAPTER XVI ILISAAKSRAT

A. Mumikki:
1. Uvani aquppisitchik. 2. Uvaŋŋa nuunnasik. 3. Uvuŋa iḷḷiuŋ atuqtuuraq. 4. Uvuuna igalaurakun anitku. 5. Maani utaqqitkik. 6. Maaŋŋa aviksiiñ. 7. Mauŋa aarruŋ qamun. 8. Mauna pisuaġitchik. 9. Paani iġġiñi aputiqaqtuq. 10. Paaŋŋa uniaġaqłutik tikitchuak. 11. Pauŋa Atqasugmun uvlupak tiŋiniaqtugut. 12. Pauna iġġisigun iglauniaqtugut. 13. Ikani anaktaġniaqtut. 14. Ikaŋŋa iriġruakkik. 15. Ikuŋa uniat unitki. 16. Ikuuna igalaurakun isiġitchi. 17. Amani iqaqsriñiaqtuŋa. 18. Amaŋŋa iggavigmiñ aquppiutat mauŋa nuutchigiŋ. 19. Amuŋa iḷisigiŋ makua aquppiutat. 20. Amuuna igalaurakun aninniaġivut aquppiutat. 21. Samani Siġmiatkunni piannaġniaqtugut unnuapak. 22. Samaŋŋa Siġmiatkunniñ aiñiaġiga aapaa supputaa. 23. Samuŋa Siġmiatkunnun manna suppun aarruŋ.

B. Mummikki:
1. Uvuunnaaġlusik anisitchi. 2. Pikuunnaaġnasi. 3. Uvuŋaġitchi aqpallusi. 4. Uvuŋaġlutin una tautuguŋ. 5. Unaŋŋaqtuak uqauraaqłutik uvlaaq. 6. Paaŋŋaqtuagut umiaqtuqłuta. 7. Avuunnaaġlunuk maliġiñiaġivuk. 8. Maunnaaqpat? 9. Naumi, maunnaaŋitchut. 10. Maunnaaġlik-tuq. 11. Pauŋaġitchi pisuaġlusi akkupak. 12. Pamuŋaġiñ. 13. Samuŋaġiñ akkupak. 14. Ikaniinniaqtuaŋa. 15. Samaniittuk. Qagmaniittut Siġmiatkunni. 16. Uvaniittitchik. 17. Uvuunnaaġlaŋa. 18. Amuunnaaġluta anisa. 19. Kianiinniaqtuguk. 20. Qagmuŋaġiñ.

C. Mumikki:
1. Sugnamun igliqsimavat? Qavuŋanmun igliqsimaruat. 2. Sugnamun uniaġaġniaqpisik? Pauŋanmun. 3. Sugnamun umiaqtuġniaqpiñuk? Avuŋanmun. 4. Sugnamiñ tikitpat unnuaq? Avaŋŋamiñ. 5. Sugnamiñ mitchaaqpa tiŋŋun? Unaŋŋamiñ. 6. Sugnamun mitchaaqpa? Qavuŋanmun. 7. Sugnamiñ anuqłiqpa? Unaŋŋamiñ. 8. Sugnamikpat ipkua? Qavaŋŋamiksut. 9. Sugnamiksuasi aŋuvasi? Paaŋŋamiksuagut aŋugaatigut. 10. Sugnamun tiŋiniaqpisa? Avuŋanmun tiŋiniaqtugut.

D. Mumikki:
1. Uvuŋa iḷiñiaġiga miquutiga. 2. Saniñmun niġġivik iḷisiuŋ. 3. Mauŋa suppun salummaqqaaġlugu ilḷiuŋ. 4. Uvuuna igalaurakun anillavuk ukua aquppiutaqpait. 5. Kanuuna upkuakun aniñiaŋitchut. 6. Amna niġġivik iggavigmiñ mauŋa nuunniaġikpuk. 7. Kanuuna upkuakun aninniaġikpuk anitqaaġlugit ukua aquppiutaqpait igalaurakun ikuuna. 8. Pikuŋa niviŋŋaġniaġiga pamna qiñiġaaq. 9. Pikani nakuuniaqtuq. 10. Aasii igña qiñiġaaq pamuŋa nuunniaġiga.

E. Mumikki:
1. Maani nunaqaqtuguk Siġmiaġlu. 2. Uŋasiŋitchuq samma maaŋŋa iglukpuk. 3. Maunnaaġlunuk iglu tikitchumiñaġikpuk pisuaġlunuk. 4. Akkupak mauna napaaqtutigun pisuaġlunuk ullaglakpuk avilaitqatiga. 5. Nunakpuk Siġmiaġlu aŋiqpaŋitchuq aglaan naammaktuq. 6. Uvuuna qamutiqaġviḷiuġniaqtuguk. 7. Iglumiñ qamutiqaġvigmun qimmiqpuk paŋaligviqaġniaqtuq napaaqtutigun. 8. Qimmiqpuk unna apqunmi paŋaliktuq. 9. Atiŋa Pakak. 10. Qaiñ Pakaak!

F. Mumikki:
1. Aiñmun iglaurugut. 2. Anmun nutqaqtirruŋ. 3. Iluanmun

attiuŋ. 4. Killunmun atuġaa. 5. Kiŋunmun umiaqtuqtugut. 6. Qunmun tiŋiruq helicopter. 7. Sanmun iḷiñiaġikput. 8. Kilunmun aqpattuq. 9. Saniñmun iḷiñagu. 10. Sivunmun iglausa. 11. Kiŋuppianmun pisuaqłunuk tikitchuaguk kuuŋmun. 12. Uanmun qayaqtuqtuaq tautukpiuŋ? 13. Sivunmuusuuruq Aalaak. 14. Avanmun uqaqtut. 15. Sanmuguŋ. 16. Anmukkik. 17. Kilunmuktuak tautukkikka. 18. Kiŋunmuktitkaa. 19. Qunmuktirruŋ. 20. Iḷunmun atuġaa atigin. 21. Anmuqqaaqługu thermostat aniruaŋa. 22. Qunmugniaġiga uvlaakun.

G. Mumikki:
1. Agliḷaaqtillagu una atigi Aalaagmun? 2. Naagga, taamna atigi agliḷaaqtinniaġiga Saaŋiamun. 3. Ukua qaugait igitchaqtitki agnaiyaagnun. 4. Iqaqsripkaġniaġiga niviaqsiaq uvlupak. 5. Maliġipkagnaŋa aŋutaiyaagnun. 6. Mauŋaqtinnagi miqłiqtut uvlupak. 7. Uvlaakun anauraġauraqtinniaġitka ikani. 8. Kanaakkiupkagniaġivut anaqaksrapak qamani. 9. Kasimmatiniaġaat igña aŋun amani Aaŋatkunni. 10. Miḷuqsautipkaġuŋ ayuktaq uvuŋa. 11. Nuutitkik mauŋa. 12. Anipkaġnagik maaŋŋa uvlupak. 13. Pialapkakki maani. Iñuitchuq. 14. Qilamiksruqtinnagi uvlupak. 15. Uumitchaktinnagu igña aŋun. 16. Piannaqtinnagi uvlaakun. 17. Paaqtinnagu Aalaak Siġmiamun.

H. Mumiqqaaġlugu apiqqun kiusaġiñ aŋŋaġlugulu naaggaaġlugulu.
1. Qilamiksruqulagi aġnaiyaat? 2. Tasiuqulagi? 3. Niviŋŋaqulagu manna akłunaaq pikuŋa Aaŋamun? 4. Tigutqulagik aŋutaiyaak umiamun? 5. Nipaiqulisigut akkupak? 6. Pialaŋaiqulagi miqłiqtut? 7. Piannaqulagi maani? 8. Aqsraatchiaquligi nukatpiat maani Siġmiam? 9. Ikayuqulagiñ aġnaiyaanun? 10. Ullaqulagu Aalaagmun? 11. Isaqulagik kammak Siġmiamun? 12. Karuqulagu

Aaŋamun? 13. Aullaqulagi iñuit akkupak? 14. Anaktaquligi pamani miŋuaqtuġvigmi? 15. Anitqulagik maaŋŋa?

I. Mumikki:
1. Kia kataktitpagi niksiit niġġiviŋmiñ? 2. Agnam kitkunnun atuqtitpagi kamŋit? 3. Kitkut iḷisaqtitpagi tupiġmi? 4. Kia ayalupkaqpauŋ tupiq? 5. Kitkuk aglauraaqtitpagik natiġmi aġnam? 6. Kimun iḷḷaiqsuqtitpagik agnam aŋutaiyaak? 7. Kia iḷḷaiqsuqpasik? 8. Sumi puuvraqtitpatku aġnaiyaaq? 9. Suna kiŋmaqtitpauŋ qimmiñun aŋutim? 10. Kimun anititparruŋ amaġuq iglumiñ? 11. Sunun nigipkaqpatigiŋ masut aŋutaiyaat? 12. Kimun aviktitpatku maktak iññuk? 13. Kitkuŋnun katiqsruqtitpagi saviit? 14. Kia isiqtitpagi miqłiqtut aŋaiyyuviŋmun uvlaaq? 15. Kia kataipkaqpauŋ qallun aŋutaiyaamun? 16. Aġnam kitkut quaqtitpagi? 17. Aġnam kitkut quaqtitqaaqpagi? 18. Kitkut isiqtitqaaqpagi iglumun aġnam?

J. Mumikki:
1. Siġmiaq is letting Aalaak sew the parkas. 2. The teacher is letting the child look at the pictures. 3. The boy made the cups fall from the table. 4. Who$_p$ did he allow to kick the ball? 5. The man allowed the boy to shoot the caribou. 6. The woman made the girl remove the knives from the chair. 7. Did the teacher make the girl gather the pencils? 8. Whom did she allow to work on the car? 9. The teacher allowed the boy to eat the berries. 10. The man allowed the dogs to eat the bearded seal. 11. The man allowed the boys to use the sled. 12. She let the girl hide the ball. 13. He made the boy ask the woman.

K. Mumikki:
1. Qimmiñun nigipkagnatkik iqaluit. 2. Tautuktirruŋ qiñiġaaq Aaŋamun. 3. Aullaaqtinnagi Siġmiatkut Piġniġmun. 4. Atuqtinnasiuŋ umiaq uvlupak. 5. Qimaktinnagik miqłiqtuk Siġmiamun. 6. Nuutinnasigiŋ aquppiutat iglumiñ tupiġmun. 7. Kuvviuŋ quqtaq. 8. Puiguqtinnatkik supputik qamunmun. 9. Isumagipkaġnagu. 10. Paaqtirruŋ Siġmiaq nukatpiagnun. 11. Ikayuqtitchiguk niviaqsiamun. 12. Aġnaiyaamun miłuqsautipkaġnagu ayuktaq aŋutaiyaamun. 13. (You) let Aalaak go and check upon Siġmiaq's mother at the hospital. 14. (You) let the sled be removed from the mud. 15. (You) let me be helped by the girls. 16. (You$_d$) let the woman be followed to the store by the boy. 17. (You) let them return to Kotzebue using the sled today. 18. (You) don't let the books be given to Siġmiaq. 19. (You$_d$) don't let this book be taken by Siġmiaq.

L. Mumiqqaaġlugu kiugguuŋ aŋŋaġlugulu naaggaaġlugulu apiqqullaa.
1. Should I let Iqiłan take some people to the airport? 2. Should Saaŋiaq allow Aaŋa to pluck the ducks? 3. Should we$_d$ allow the boy to toss the pencils up? 4. Should we$_d$ let Aaŋa hit the dog on the head? 5. Should I let her enlarge my parka? 6. Should I allow her to turn the lights out? 7. Should we$_d$ allow you$_d$ to sing in the church? 8. Should I let you$_d$ empty the honey bucket? 9. Should we allow them to exclude Aaŋa? 10. Should he allow you to read the "Time" (magazine)? 11. Should I allow them to be followed by Iqiłan and Saaŋiaq? 12. Should he allow you to be taken to the hospital by the young man?

Stems

aglI-	*(i)* to grow bigger
agliñmun	towards growing bigger
agliñmuk-	*(i)* to be growing bigger
aI-	*(i)* to go home
aiñmun	towards home, homeward
aiñmuk-	*(i)* to be progressing towards home
anI-	*(i)* to go out, exit
aniñmun	outwards, towards the outside, the exit
aniñmuk-	*(i)* to be progressing towards the outside, the exit
***ati**	area down, under, below
anmun	downward, facing downward
anmuk-	*(i)* to go downward, descend; *(t)* to set *it, e.g. a thermostat* downward, face down
***avati**	surrounding area, periphery
avanmun	to each other
iluaq-	*(i)* to be correct, right
iluanmun	the right way
iluanmuk-	*(i)* to be going in the right direction
iḷu	area inside, interior
iḷunmun	inside out
iḷunmuk-	*(t)* to put the inside out
kilu	area back from water, or exit
kilunmun	towards the area back from water, or exit
kilunmuk-	*(i)* to go towards the area back from the ocean or exit
killuQ	wrong one
killunum	the wrong way
killunmuk-	*(i)* to go the wrong direction; *(t)* to set *it* the wrong way
***kiŋu**	area at the back (with reference to any means of transport, and time sequencer of events)
kiŋunmun	backwards
kiŋunmuk-	*(i)* to go backwards; *(t)* to set *it* backwards
kiŋuppiaq-	*(t)* to go backwards
kiŋuppianmun	towards backwards
paa	entry, door; mouth of river; opening of jar
palut-	*(t)* to turn *it* so that its face is down
palunmun	with face downwards
qaa	area on the surface
qaanmun	with top surface showing
qaurI-	*(i)* to gain consciousness; become sensible and responsible, become aware of one's surroundings
qauriñmun	towards awareness and maturity
qauriñmuk-	*(i)* to progress towards awareness and maturity
***quli**	area up, above
qulaut-	*(i)* to pass by overhead; *(t)* to pass *her/him/it* overhead
qunmun	facing upwards, upwards
qunmuk-	*(i)*to ascend, go upwards; *(t)* to set *it, e.g.*

		a *thermostat* upward
saa		area in front, front side of human body
	saat-	*(i)* to turn presenting one's front; *(t)* to turn to *her/him/it* presenting one's front, to confront *her/him/it*
	sanmun	facing the front, towards the ocean
	sanmuk-	*(i)* to go towards ocean; *(t)* to set *it* with the front showing, facing
***sanI**		area by the side
	saniġaq	side, side of human body
	saniñmun	sideways
	saniñmuk-	*(i)* to go to the adjacent area to the side; *(t)* to set *it* so that it is sideways
saumIk		left foot or arm
	saumiñmun	to the left
	saumiñmuk-	*(i)* to go towards left; *(t)* to set *it* towards the left
sivu		area at the front (in reference to any means of transport, and time sequence of events)
	sivunmun	onwards
	sivunmuk-	*(i)* to progress forwards, onwards
	sivunmuu-	*(i)* to be stubborn, unyielding, persistent
***sugna**		*(root)*
sugnamiñ		from which direction
	sugnamIk-	to be travelling from which direction
	sugnamun	to which direction
	sugnamuk-	to go which direction
taliqpIk		right foot or arm
	taliqpiñmun	towards the right side
	taliqpiñmuk-	*(i)* to go to the right side; *(t)* to set *it* towards the right side
tunu		back, backside
	tununmun	with back facing; backwards
	tununmuk-	*(i)* to progress, move backwards; *(t)* to set *it* with back showing
uati		area to the west, down the coast
	uanmun	towards the west, down the coast
	uanmuk-	*(i)* to go westward
utiq-		*(i)* to return; *(t)* to return for *him,it*
	utinmun	returnwards
	utinmuk-	*(i)* to be heading back, returning

Akunnigutit

≠tit-*vv*	to cause to let (embedding postbase)
+pkaq-*vv*	
-[t]qu-*vv*	to request, ask

CHAPTER XVII TRANSITIVE "PRESENT and "PAST" TENSE VERB ENDINGS of the INDICATIVE MOOD

17.1 In this chapter the rest of the verb endings for the transitive "present" Indicative and transitive Interrogative verbs are emphasized. The verb endings for the transitive "past" Indicative are also given.

The mood markers for the "present" Indicative are **+k/gI** for 1st and 2nd person subjects, and **+k/ga** for the 3rd person subject. The mood marker for the "past" Indicative is **+t/raq** for all of the subjects. Final consonant **q** of mood marker **+t/raq** is deleted unless otherwise indicated (by the sign **+**).

The differences in the verb endings occur in the 3rd person subject forms. The velar nasal consonant **ŋ** may be inserted between the endings and the **+t/raq** "past" marker, after the deletion of the final consonant **q** of **+t/raq**. Therefore the 3rd person "past" verbs may have two forms, e.g. "He saw her" could be either **tautuktaa** or **tautuktaŋa**. Forms for the 3rd person subject with 1st person singular object (3s-1s, 3d-1s and 3p-1s) also differ. The 1st person singular object marker is **nI** for the "past" Indicative forms and **ŋa** for the "present" Indicative forms.

I. Indicative: "present" marker is **+k/ga** for the 3rd person, **+k/gI** for 1st and 2nd persons, and the "past" marker is **+t/raq**.

		O B J E C T								
		3			2			1		
		s	d	p	s	d	p	s	d	p
S	s	**+[g]a**	(k)**ka**	**tka**	**+kpiñ**	**vsik**	**vsI**			
+k/gI	1d	**+kpuk**	**vuk**	--->	**vsigiñ**	↓	↓			
U**+t/raq**	p	**+kput**	**vut**	--->	↓	↓	↓			
B	s	**n**	(k)**kiñ**	**tin**				**+kma**	**vsiguk**	**vsigut**
+k/gI	2d	**+ksik**	**sik**	--->				**vsiŋŋa**	↓	↓
J**+t/raq**	p	**+ksI**	**sI**	--->				**vsiñŋa**	↓	↓
E **+k/ga**	s	**a**	**Ik**[1]	**I**(**t**)	**atin**	**asik**	**asI**	**aŋa**[2] **anI**[3]	**atiguk**	**atigut**
C**+t/raq**	3d	**ak**	**Ik** ↓	---> ↑	↓	↓	↓	**aŋŋa**[2] **aŋnI**[3]	↓	↓
T	p	**at**	<---	**It**	↓	↓	↓	**anŋa**[2] **annI**[3]	↓	↓

[1] alternate form is **-k** for **+t/raq** forms; alternate form in (**-a**)**Ik** for **+k/gI** forms.

[2] with **+k/ga** forms only.

[3] with **+t/raq** forms only.

Here are some examples. The "future" form is given first, followed by the "present" form. The "past" form is the third sentence of each group.

a. **Aggisiniaġaa Siġmiam.**
Siġmiaq will take her home.

Aggisigaa Siġmiam.
Siġmiaq is taking her home.

Aggisiraa Siġmiam.
Siġmiaq took her home.

b. **Apiqsruqtaġniaġaatigut isivġiqsirim.**
The judge will question us.

Apiqsruqtaġaatigut isivġiqsirim.
The judge is asking us questions.

Apiqsruqtaqtaatigut isivġiqsirim.
The judge asked us questions.

c. **Iqsiginiaġaatin.**
She will be afraid of you.

Iqsigigaatin.
She is afraid of you.

Iqsigiraatin.
She was afraid of you.

d. **Tigumiaġniaġitka mauŋa.**
I will carry them here.

Tigumiaġitka.
I am carrying them.

Tigumiaqtatka mauŋa.
I carried them here.

e. **Uqallautiniaġaatigut.**
She will tell us.

Uqallautigaatigut.
She is telling us.

Uqallautiraatigut.
She told us.

17.2 The transitive verb endings for the Interrogative Mood are given here (also in Chapter XII). The mood marker for the 1st and 2nd person subjects is **+p/vI**, and **+p/va** for 3rd person subject.

		OBJECT								
		3			2			1		
SUBJECT		s	d	p	s	d	p	s	d	p
+p/vI	1s	**gu**	**gik**[4]	**gI**[2]	**giñ**	**sik**	**sI**			
	1d	**sigu**	**sigik**	--->	**sigiñ**	¦	¦			
	1p	↓	**sigiŋ**	--->	↓	↓	↓			
+p/vI	2s	**uŋ**	**gik**	**gI**				**ŋa**	**siguk**	**sigut**
	2d	**tku**	**tkik**	↑				**siŋŋa**	¦	¦
	2p	**siuŋ**	<--	**sigik/ŋ**				**siñŋa**[1]	↓	↓
+p/va	3s	**uŋ**	**gik**	**gI(t)**	**tin**	**sik**	**sI**	**ŋa**	**tiguk**	**tigut**
	3d	**tku**	**tigik**[3] -->		¦	¦	¦	**ŋŋa**	¦	¦
	3p	**rruŋ**	<--	**tigik/ŋ**	↓	↓	↓	**nŋa**	↓	↓

[1] alternate ending is **siŋa**.
[2] alternate ending is **ŋ**.
[3] alternate ending is **tkik**.
[4] alternate ending is **k**.

Here are some examples.

Usiaqpitku qattaq?
Do you have the water barrel on board?
or
Did you bring the water barrel (as part of the cargo)?

Taimuŋaaqpagi atuutit?
Did she sing the songs from memory?

Tasitpigu?
Did I stretch it?

Iqsitchaivasi avaalaruam?
Did the one who screamed frightened you_p?

Summan aullatchaiḷiraqparruŋ?
Why are they preventing him from leaving?

Mikigivigik kammak?
Are the boots too small for you?

Aŋigivagik kammak?
Are the boots too big for him?

Iḷisaġiviŋa?
Do you recognize me?

17.3 Transitive Interrogative verb endings for the following subject-object relationships are identical.

1. **+p/vigik** 1s-3d *and* 2s-3d
   I-them_d *and* you-them_d

2.	**+p/vigi**	1s-3p *and* 2s-3p I-them *and* you-them
3.	**+p/visigik/ŋ**	1p-3$_d$ *and* 2p-3d we-them$_d$ *and* you$_p$-them$_d$
		1p-3p *and* 2p-3p we-them *and* you$_p$-them

Here are some examples:

Iḷisimavigik?
Do I know them$_d$?
or
Do you know them$_d$?

Iḷagivigi?/Iḷagiviŋ?
Am I related to them?
or
Are you related to them?

Piñiaqsimavisigiŋ?
Are we going to get or do them$_{d,p}$?
or
Are you$_p$ going to get or do them$_{d,p}$?

17.4 The ambiguities are clarified by the use of the personal pronouns (given in Chapter 21).

Uvaŋa iḷisimavigik?
Do I know them$_d$?

Ilvit iḷisimavigik?
Do you know them$_d$?

Uvaŋa iḷagivigi?
Am I related to them?

Ilvit iḷagivigi?
Are you related to them?

Uvagut piñiaqsimavisigiŋ?
Are we going to get or do them$_{d,p}$?

Ilivsi piñiaqsimavisigiŋ?
Are you$_p$ going to get or do them$_{d,p}$?

17.5 Here are examples of transitive Interrogatives and Indicatives.

a. **Kia atigaa agliḷaaqpiuŋ?**
Whose parka are you enlarging? *or*

Whose parka did you enlarge?
Ił̣isaurrim atigaa aglił̣aaġiga.
I am enlarging the teacher's parka.
Ił̣isaurrim atigaa aglił̣aaqtaġa.
I enlarged the teacher's parka.

b. **Minisimavigi?**
Did I exclude them?
Ii, minisimagitin.
Yes, (it looks like) you excluded them.
Ii, minisimaratin.
Yes, you did exclude them.

c. **Ił̣isaġiviŋa?**
Do you recognize me?
Ii, ił̣isaġigikpiñ.
Yes, I recognize you.
Ił̣isaġiraqpiñ.
I recognized you.

d. **Maliġivatiguk aġnaiyaak?**
Are the two girls following us$_d$? or
Did the two girls follow us$_d$.
Ii, maliġigaatiguk.
Yes, they$_d$ are following us$_d$.
Ii, maliġiraatiguk.
Yes, they$_d$ followed us$_d$.

e. **Salummaqparruŋ puuvraġvik?**
Are they cleaning the swimming pool?
Naumi, salummaŋitkaat puuvraġvik.
No, they are not cleaning the swimming pool.
Ii, unnuaq salummaqtaat puuvraġvik.
Yes, they cleaned the swimming pool last night.

17.6 The enclitic **+lu** may be used with Contemporative I verbs to express "just as soon as" or "immediately upon".

Here are some examples:

Isiqłuniḷu uqallautiraatigut.
He told us immediately upon entering.

Tautukługulu ił̣isaġiraġa.
I recognized her immediately upon seeing her.

Tikił̣ł̣unuglu saqłautirraqsiraatiguk.
She began to shout at us$_d$ immediately upon reaching us$_d$.

Isiqłutiglu saavittuat.
They came forth (to dance) as soon as they entered.

Iḷisaġivlugulu ullaktaqpuk.
Immediately upon recognizing her we went to her.

Anivḷuniḷu isagutiruq.
As soon as he got out he began (his activities).

Tikiłłunuglu ullaktaqpuk.
Immediately upon arriving we$_d$ went to him.

17.7 Postbases **+yuma-***vv*, **+kuma-***vv*, and **+saq-***vv*.

Postbases **+yuma-***vv*, **+kuma-***vv* and **+saq-***vv* are synomyns. They all mean "should definitely ____".

+yuma-*vv* and **+kuma-***vv* are suppletive allomorphs. **+yuma-***vv* is used with verb stems which end in **t** or a vowel. A **ty** combination in Iñupiaq becomes **ts** and consequently **tch**. And **+kuma-***vv* is used with verb stems which end in **q** or **k**.

They help to express a request or a demand to be done in the future, not right now.

When the intransitive Indicative endings are used with the postbases, **+yuma-** and **+kuma-**, the initial consonant **t** or **r** is deleted from the endings (cf. +mmI-*vv* in Chapter 19, section 13). Here are some examples:

Kasimayyaġumausik uvlupak.
You$_d$ should definitely attend the meetings today.

Nutqaġumautin ikuŋa.
You should stop right over there.

Siḷakkuaġumaugut uvlupak.
We should cook outdoors today. *or*
We should broadcast (via radio) today.

Tilakkumautin.
(You) definitely scrub (the floor).

Savakkumausik uvlupak.
You$_d$ should get some work done today.

Naatchiyumautin anaqapak.
You should definitely be finished this evening.

Utaqqiyumausi uvani.
You$_p$ should wait right here.

Pattakulayumausi.
You$_p$ should definitely clap.

Tikitchumauguk uvlaami.
We$_d$ should definitely (make a decision to) arrive in

the morning.

Makitchumautin aaqagu.
You stand up after a while.

Uqallauttuuŋ iḷisimayumauq.
(You$_{s}$) tell her so she'll know.

But the transitive indicative verb endings are used with no deletions, following the normal pattern.

Qamitchumagiñ naniq.
You should turn the light off.

Ikitchumagitin nannit.
You should turn the lights on.

Piḷakkumagiñ natchiq uvlaakun.
You should butcher the seal tomorrow.

Salummaġumagiksik umiaq uvlupak Simigḷu.
You and Simik should clean the boat today.

Pisiksaġumagaa.
He should take a shot at it.

Kataktitchumagitin natiġmun.
You should let them fall to the floor.

Iḷagiyumagaat una.
They should include this one.

Tilakkumagiñ natiq.
You should scrub the floor.

Naatchumagiksik.
You$_{d}$ should finish it.

Uqallautiyumagiñ aakan.
You should definitely tell your mother.

17.8 An Indicative verb containing **+yuma-***vv*, **+kuma-***vv*, or **+saq-***vv* is marked **dependent** when it is conjoined with an Optative-Imperative verb. Roughly, the English equivalent of the dependent indicative verb is "so that one may ____".

Here are some examples using **+yuma-***vv* and **+kuma-***vv*.

Makilluk aquvsalaaġumauq.
Let us$_{d}$ stand up so that he will fall on his butt.

Pattakulaqpakta itiġumauk.
Let us clap very loudly so that they$_{d}$ may wake up.

Qamŋuiḷuk iglaġumaut.
Let us$_d$ snore so that they may laugh.

Nutqaġiñ niuyumauŋa.
You stop so that I may get off.

Puggutchiqisitchik aiyumaugut.
You$_d$ do the dishes so that we may go home.

Qamirruŋ naniq aniyumaut.
You turn the light out so that they may leave.

Aquppiutaq piiġuŋ nivvaktaġumauq Aaŋa.
You remove the chair so that Aaŋa may fall backwards and land flat on his back.

Here are further examples including **+saq-***vv*.

Avguġuŋ taamna iqaluk niġisaġikput.
or
Avguġuŋ taamna iqaluk niġiyumagikput.
You cut that fish up so that we may eat it.

Qamitki nannit nipaiqsaqtut.
or
Qamitki nannit nipaiġumaut.
Turn the lights out so that they may become quiet.

The first sentence in each set of the following examples contain the postbase **+saq-***vv*. The second sentence contains either **+yuma-***vv* or **+kuma-***vv*.

a. **Uvlupak iḷisaqsaġitin.**
or
Uvlupak iḷisaġumagitin.
You should definitely study them today.

b. **Igniġvik ikitchaġiñ.**
or
Igniġvik ikitkumagiñ.
(You) should definitely light the stove.

c. **Natiq tilaksaġiñ uvlaakun.**
or
Natiq tilakkumagiñ uvlaakun.
You should definitely scrub the floor tomorrow.

d. **Qiñiġaqsaġikkiñ makitillugik.**
or
Qiñiġaġumagikkiñ makitillugik.
(You) take their$_d$ picture (after) letting them$_d$ stand up.

e. **Ullaksaġiksik aqpallusik.**
or

Ullakkumagiksik aqpallusik.
(You$_d$) run to him.

f. **Ikayuqsaġiksik aakaksik.**
or
Ikayuġumagiksik aakaksik.
You$_d$ should help your$_d$ mother.

17.9 Postbase **+nIq-***vv* is used to confirm or establish that someone is ____ing , or has ____ed.

Nakuuniqsuq!
It is good!

Qanuq inniqpa?
How is he?

Nakuuniqsuaq.
He is well.

Tikiññiqsuat unnuaq uniaġaqłutik.
They arrived last night by dogsled.

Nakuaġiniqpiuŋ?
Then, do you like it?

Ii, nakuaġiniġiga.
Yes, I do like it.

Uqallautiniqpagik unnuaq?
Did she in fact tell them$_d$ last night?

Ii, uqallautiniqsaik unnuaq.
Yes, she did in fact tell them$_d$ last night.

17.10 The postbase **+[g]i-***nv* means "*(t)* to have *her/him/it* for one's ____."

Aakagigaaŋa.
[he has me for his mother] I am his mother.

Isivġiqsirigigaa una.
[he has this one for his judge] This is his judge.

Igniġvigigikpuk amma tupiġmi.
We$_d$ have it for a stove in the tent.

Iglugigaak Aalaatkuk.
Aalaak and her spouse have it for their$_d$ house.

Tunisivigiraa igña aġnaq.
She sold something to that woman (r,v) over there.

Iḷagigikput.
[we have her for a relative] She is a relative of ours.

This is the same postbase found in combination with emotive verb roots and stems, such as the following:

***nakuaq** *(root) love*
Nakuaġigaatin.
She loves you.

iqsI- *(i) to be afraid, feel fear*
Iqsigigaatigut.
She is afraid of us.

***uumi** *(root) dislike*
Uumigigaasi.
He does not like you.

The meaning, with these roots and stems, is "to feel ____ for *her/him/it*

+[g]i-*vv* is also found in decriptive stems such as,

miki-	.to be small
aŋi-	to be big
iluaq-	to be just right
qatiq-	to be white
piḷuk-	to be bad
uŋasIk-	to be far

Mikigigaik makkuak kammak.
She finds that these$_d$ (e,v) boots are small for her.

Aŋigigaik makkuak kammak.
She finds that these$_d$ (e,v) boots are big for her.

Iluaġivagik utkuak kammak?
Does she find those$_d$ (e,v) boots which are down there just right?

Qatiġivagik?
Did she find them$_d$ too white?

Piḷugigaa.
She does not like it.

Uŋasigigaa.
She thinks it is too far for her.

The translation in this use is "to find *her/him/it* to be ____".

17.11 The postbase **+t-***nv* means "to acquire ____ by hunting or gathering from its natural environment". The only time it appears in surface form is in **tuttuttuq** "he caught a caribou". In most cases, the postbase is dropped to avoid a cluster of three consonants.

natchIQ + t + tuq	>>>>	**Natchiqsuq** He killed (and retrieved) a seal.
qaugak + t + tuaq	>>>>	**Qaugaktuaq** She shot a duck (and brought it home).
qavvIk + t + pak	>>>>	**Qavvikpak?** Did they$_d$ get a wolverine?
iqaluk + t + pisi	>>>>	**Iqalukpisi?** Did you$_p$ catch any fish?

In the case of **nanuq** "polar bear", **aġviQ** "bowhead whale", and **aiviQ** "walrus", the postbase which means "to acquire from its natural environment" is **-'k-***nv*.

nanuq -'k + tuaq	>>>>	**Nannuktuaq** He caught a polar bear.
aġviQ -'k + pat	>>>>	**Aġvakpat?** Did they catch a whale?
aiviQ -'k + pisik	>>>>	**Aivvakpisik?** Did you$_d$ catch walrus?

17.12 The postbase **-nnak-***nv* means "to acquire by winning, inheritance, or as a gift".

Supputinnaksimaruaq unnuaq.
She won a gun last night.

Akiññakpisik?
Did you$_d$ get payment?

Sunnaksimavak?
What did they$_d$ get?

Umiannaksimaruak.
They$_d$ won a boat.

Irgaannaktuamiḷi taaqsiutignik.
Me, I won a pair of sunglasses.

17.13 **+nI-***vv*, **+nasugi-***vv*, and **+nasuga-***vv* are embedding postbases. **+nI-***vv* indicates that the subject is reporting or claiming that something is happening or has happened. **+nasugi-***vv* or **+nasuga-***vv* indicates that the subject thinks that something is happening or has happened.

1. When the embedded verb is intransitive-only, the embedding verb may be intransitive or transitive.

Putukkitchuq aŋun.
The man stumbled.

Airuq aŋun.
The man is going home.

a. When the embedding verb is intransitive, the subject of the embedded verb is the subject of the embedding verb.

Putukkiññiruaq aŋun.
The man said that he stumbled.

Aiñasugiruq aŋun.
The man thinks that he is going home.

b. When the embedding verb is transitive, the subject of the embedded verb is the object of the embedding verb.

Putukkiññigaa aŋun aġnam.
The woman said that the man stumbled.

Aiñasugigaa aŋun aġnam.
The woman thinks that the man is going home.

2. When the embedded verb is transitive-only, the embedding verb may be intransitive or transitive.

Iqsigigaa qavvik aŋutim.
The man is afraid of the wolverine.

Nakuaġigaa aġnaq aŋutim.
The man loves the woman.

a. When the embedding verb is intransitive, the object of the embedded verb is the subject of the embedding verb. The subject of the embedded verb is not referred to at all in the ending of the verb, but if identified, is expressed in the terminalis case.

Nakuaġiniruq aġnaq aŋunmun.
The woman said that the man loves her.

Nakuaġinasugiruq aġnaq aŋunmun.
The woman thinks that the man loves her.

b. When the embedding verb is transitive, the object of the embedded verb is the object of the embedding verb.

Iqsiginigaa qavvik aŋutim.
The man said that he is afraid of the wolverine.

Nakuaġinigaa aġnaq aŋutim.
The man said that he loves the woman.

Nakuaġinasugigaa aġnaq aŋutim.
The man thinks that he loves the woman.

3. When the embedded verb is patientive (the intransitive verb being the underlying sentence), the embedding verb may be intransitive or transitive.

Kiḷiqsuq aŋun.
The man cut himself.

Naqtuqtuk irgaak.
The pair of eyeglasses broke into pieces.

a. When the embedded verb is patientive and the patient (the receiver of the action) is not capable of reporting or thinking the action, the embedding verb must be transitive.

Naqtuġnigaik irgaak.
He said that the eyeglasses broke into pieces.

The entity that performed the action, if identified, is expressed in the terminalis case.

Naqtuġniraik irgaak uvamnun.
He said that the eyeglasses were broken by me.

b. When the embedded verb is patientive and the action is not self-done, and the patient (the receiver of the action) is reporting or thinking the action, the embedding verb must be intransitive. The entity that performed the action, if identified, is expressed in the terminalis case.

Kiḷiġñiruq aŋun.
The man said he is cut.

Kiḷiġm̃asugiruq aŋun.
The man thinks that he is cut.

Aŋun kiḷiġñiruaq ilignun.
The man said that he was cut by you.

Aŋun kiḷiġñasugiruaq ilignun.
The man thinks that he was cut by you.

When the patient is not reporting or thinking the action, the embedding verb must be transitive. The entity performing the action, if identified, is expressed in the terminalis case.

Kiḷiġñigaa ilignun.
She said that he was cut by you.

Kiḷiġñasugigaa ilignun.
She thinks that he was cut by you.

c. When the embedded verb is patientive and the action is self-done, the embedding verb may be intransitive or transitive. 3rd person reflexive pronouns in the modalis are used to indicate that the action is self-done.

Aŋun kiḷiġñiruaq inmiñik.
The man said that he cut himself.

Aŋun kiḷiġñasugiruaq inmiñik.
The man thinks that he cut himself.

Aŋun kiḷiġñiraa ilaanik.
She said that the man cut himself.

Aŋun kiḷiġñasugigaa ilaanik.
She thinks that the man cut himself.

4. When the embedded verb is agentive, the embedding verb may be intransitive or transitive.

a. When the embedded verb is agentive and intransitive, and an entity other than the agent or receiver of the action reports or thinks that the action was done, the embedding verb must be transitive.

Aŋun tautuktuq aġnamik.
The man sees a woman.

Aŋun tautugnigaa aġnamik nukatpiam.
The young man said that the man saw a woman.

Aŋun tautugnasugigaa aġnamik nukatpiam.
The young man thinks that the man sees a woman.

b. When the embedded verb is agentive and transitive, and the agent of the action reports or thinks that the action was done by him, the embedding verb must be transitive. 3rd person non-reflexive personal pronouns are used to indicate/clarify that the action is/was done by the agent. (See Chapter 21, section 2 for personal pronouns.)

Aŋutim tautukkaa aġnaq.
The man sees the woman.

Aġnaq tautugnigaa aŋutim ilaata.
The man says that he saw the woman. (man=he)

Aġnaq tautugnasugigaa aŋutim ilaata.
The man thinks that he saw the woman. (man=he)

When the receiver of the action reports or thinks that the action was done, the embedding verb must be intransitive. The agent of the action, if identified, is expressed in the terminalis.

Aġnaq tautugniruaq aŋunmun.
The woman said that she was seen by the man.

Aġnaq tautugnasugiruaq aŋunmun.
The woman thinks that she was seen by the man.

17.14 Things to remember when using the embedding postbases **+nI-***vv* and **+nasugi-***vv* or **+nasuga-***vv*.

1. Subject of the embedding verb is the one who reports or thinks.

2. If the to-be-embedded verb is intransitive, the embedding verb may be either intransitive or transitive.

If the embedding verb is intransitive, the subject of the embedded verb is the subject of the embedding verb.

embedded		embedding
intransitive	------------>	**intransitive**
subject		subject

Aġnaq qirriuqtuq.
The woman is chopping wood.

Aġnaq qirriuġniruaq.
The woman said she was chopping wood.

If the embedding verb is transitive, the subject of the embedded verb is the object of the embedding verb.

embedded		embedding
intransitive	------------>	**transitive**
subject		object

Aġnaq qirriuqtuq.
The woman is chopping wood.

Aġnaq qirriuġnigaa aŋutim.
The man said that the woman is chopping wood.

3. If the to-be-embedded verb is transitive, the embedding verb may be either intransitive or transitive.

If the embedding verb is intransitive, the object of the embedded verb is the subject of the embedding verb.

embedded		embedding
transitive	-------------->	**intransitive**
object		subject
subject		subject II expressed in terminalis case

Aġnam quviasaaġaa aġnaiyaaq.
The woman is comforting the girl.

Aġnaiyaaq quviasaaġniruq aġnamun.
The girl said that she was comforted by the woman.

If the embedding verb is transitive, the object of the embedded verb is the object of the embedding verb.

embedded		embedding
transitive	--------------->	**transitive**
object		object
subject		subject II expressed in terminalis case

Aġnaiyaaq quviasaaġnigaa aġnamun aŋutim.
The man said that the girl was comforted by the woman.

CHAPTER XVII EXERCISES

A. Mumikki aasii kiulugi:
1. Is Siġmiaq helping you? 2. Did Siġmiaq help you? 3. Is Aalaak sewing the skins? 4. Did Aalaak sew the skins? 5. Are the boys$_d$ getting the boat ready? 6. Did the boys$_d$ get the boat ready? 7. Are they having a meeting about us? 8. Did they have a meeting about us? 9. Are you following her? 10. Did you follow her? 11. Is Saaŋiaq butchering the seal? 12. Did Saaŋiaq butcher the seal? 13. Are you$_p$ cleaning the swimming pool? 14. Did you$_p$ clean the swimming pool? 15. Do you recognize her? 16. Did you recognize her? 17. Do you$_d$ recognize me? 18. Did you$_d$ recognize me? 19. Do you$_p$ know us$_d$? 20. Did you$_p$ know us$_d$?

B. Mumikki aasii kiulugi:
1. Kia aanniaqpatin mitchaaġviŋmun? 2. Kia aiñiaqpasik naŋirviŋmiñ? 3. Sum maligniaqpatigut? 4. Kimun miłuqsautiniaqpiuŋ? 5. Aġnaiyaaq mininniaqpitku? 6. Sumun niviŋŋaġniaqpigik? 7. Kia paaġniaqpatiguk? 8. Kitkut makua qaugait igitchaġniaqpatigiŋ? 9. Kia karuŋniaqpagik? 10. Kitkut kasimmatiniaqpatiguk? 11. Kia nanuŋniaqpatin? 12. Kia iqaġiniaqpauŋ aŋutaiyaaq? 13. Piŋiginiaqpisigut? 14. Tasiuġniaqpisiguk? 15. Kimun una qimaŋniaqpigu? 16. Kitkunnun makua qaiññiaqpigi? 17. Kiña ullaŋniaqpitku? 18. Kiña ikayuġniaqpigu? 19. Kitkuk unnuaq ullakpatin? 20. Qimmit uvlaakun atuġniaqpigi?

C. Mumikki:
1. Agliłaaqpiuŋ? Ii, agliłaaqtaġa. Naumi, Agliłaaŋitkiga. 2. Tautukpiuŋ unnuaq? Ii, tautuktaġa unnuaq. Naumi, tautuŋitkiga unnuaq. 3. Qaaŋiqpitku? Ii, qaaŋiqsaqpuk. Naumi,

qaaŋiŋitkikpuk. 4. Saqutparruŋ? Ii, saquttaat. Naumi, saquŋŋitkaat. 5. Siamitpisigiŋ? Ii, siamittavut. Naumi, siaminŋitkivut. 6. Pukukpigi? Ii, pukuktatka. Naumi, pukuŋitkitka. 7. Unitpigik? Ii, unitchakka. Naumi, uniññitkikka. 8. Tasiuqpiuŋ? Ii, tasiuqtaġa. Naumi, tasiuŋitkiga. 9. Paaqparruŋ? Ii, paaqtaat. Naumi, paaŋitkaat. 10. Niviŋŋaqpatku? Ii, niviŋŋaqtaak. Naumi, niviŋŋaŋitkaak. 11. Nanukpiuŋ Ben Gay-mik? Ii, Nanuktaġa Ben Gay-mik. Naumi, Nanuŋitkiga Ben Gay-mik. 12. Nalukpauŋ? Ii. Naluktaa. Naumi, naluŋitkaa. 13. Minitpitku? Ii, minittaqpuk. Naumi, mininŋitkikpuk. 14. Miłuqsautivauŋ? Ii, miłuqsautiraa. Naumi, miłuqsautiŋitkaa. 15. Maliġivagik? Ii, maliġiraik. Naumi, maliġiŋitkaik. 16. Kasimmativarruŋ? Ii, kasimmatiraat. Naumi, kasimmatiŋitkaat. 17. Pitukpiuŋ? Ii, pituktaġa. Naumi, pituŋitkiga. 18. Itqanaiyaqpagi? Ii, itqanaiyaġai. Naumi, itqanaiyaŋitkai. 19. Isakpatigiŋ? Ii, isaktait. Naumi, isaŋitkait. 20. Iqaġivisigiŋ? Ii, iqaġiravut. Naumi, iqaġiŋitkivut. 21. Iġitchaqpisigiŋ? Ii, iġitchaqtavut. Naumi. iġitchaŋitkivut. 22. Iqaġivatigiŋ? Ii, iqaġirait. Naumi, iqaġiŋitkait. 23. Anitpasi? Ii, anittaatigut. Naumi, aninŋitkaatigut. 24. Aatpasik? Ii, aattaatiguk. Naumi, aanŋitkaatiguk. 25. Utaqqivatin? Ii, utaqqiraani. Naumi, utaqqiŋitkaaŋa.

D. Mumikki.
1. Naatpiuŋ? Naattaġa. Naanniaqpiuŋ? Naanniaġiga. 2. Uqallautivitku? Uqallautiraqpuk. Uqallautiniaqpitku? Uqallautiniaġikpuk. 3. Qirriuqpauŋ? Qirriuqtaa/Qirriuqtaŋa. Qirriuġniaqpauŋ? Qirriuġniaġaa. 4. Aiyugaaqpisiuŋ? Aiyugaaqtaqput. Aiyugaaġniaq-

pisiuŋ? Aiyugaaġniaġikput. 5. Kigusiqivatin? Kigusiqiraani/Kigusiqiraŋani. Kigusiqiniaqpatin? Kigusiqiniaġaaŋa. 6. Kiktuġaqpiuŋ? Kiktuġaqtaġa. Kiktuġaġniaqpiuŋ? Kiktuġaġniaġiga. 7. Tigumiaqpatigiŋ? Tigumiaqtait/tigumiaqtaŋit. Tigumiaġniaqpatigiŋ? Tugumiaġniaġait. 8. Aggisivasik? Aiggsiraatiguk. Aggisiniaqpasik? Aggisiniaġaatiguk. 9. Anauvitkik? Anauravuk. Anauniaqpitkik? Anauniaġivuk. 10. Anaullaqpigi? Anaullaqtatka. Anaullaġniaqpigi? Anaullaġniaġitka. 11. Aŋigivigi? Aŋigigitka. Aŋiginiaqpigi? Aŋiginiaġitka. 12. Apiqsruqtaqpasik? Apiqsruqtaqtaatiguk. Apiqsruqtaġniaqpasik? Apiqsruqtaġniaġaatiguk. 13. Aullatchaiłiraqpitkik? Aullatchaiłiraqtavuk. Aullatchaiłiraġniaqpitkik? Aullatchaiłiraġniaġivuk. 14. Ikuviuŋ? Ikuraġa. Ikuniaqpiuŋ? Ikuniaġiga. 15. Ikukpagik? Ikuktaik/Ikuktaŋik. Ikuŋniaqpagik? Ikuŋniaġaik. 16. Immiqparruŋ? Immiqsaat-/Immiqsaŋat. Immigñiaqparruŋ? Immigñiaġaat. 17. Iqsigivisigiŋ? Iqsigigivut. Iqsiginiaqpisigiŋ? Iqsiginiaġivut. 18. Iqsitchaivasi? Iqsitchairaatigut. Iqsitchaiñiaqpasi? Iqsitchaiñiaġaatigut. 19. Utqutivatiguk? Utqutiraasik. Utqutiniaqpatiguk? Utqutiniaġaatiguk. 20. Mikigivagik? Mikigigaik. Mikiginiaqpagik? Mikiginiaġaik. 21. Paġlavatigut? Paġlaraatigut. Paġlaniaqpatigut? Paġlaniaġaatigut. 22. Paġlavatigut? Paġlaraasi. Paġlaniaqpatigut? Paġlaniaġaasi. 23. Pitukpatku sumun? Pituktaak napaaqtumun. Pitugniaqpatku sumun? Pitugniaġaak napaaqtumun. 24. Qiarivigu? Qiariran. Qiariñiaqpigu? Qiarañiaġiñ. 25. Quviasaaqpatin? Quviasaaqtaani/ Quviasaaqtaŋani. Quviasaaġniaqpatin? Quviasaaġniaġaaŋa. 26. Tigumiaqpigik? Tigumiaqtaka. Tigumiaġniaqpigik? Tugumiaġniaġikka.

E. Mumikki:

1. Did you see me running yesterday? Ii, tautuktaqpiñ aqpattuatin unnugman. Naumi, tautuŋitkikpiñ unnugman. 2. Did he see you$_d$ walking to the store? Ii, tautuktaatiguk pisuaqtuaguk tauqsiġñiaġviŋmun. Naumi, tautuŋitkaatiguk aqpattuagni tauqsiġñiaġviŋmun. 3. Did I tell you that I am coming tomorrow? Ii, uqallautiraġma qaiñiaġnivḷutin uvlaakun. Naumi, uqallautiŋitkiŋma qaiñiaġnivḷutin uvlaakun. 4. Did Siġmiaq and Aalaak give you$_d$ some maktak? Ii, Siġmiamlu Aalaagumlu aitchuqtaatiguk maktaŋnik. Naumi, Siġmiamlu Aalaagumlu aitchuŋitkaatiguk maktaŋnik. 5. Did you$_d$ recognize your$_d$ friend that arrived via the airplane? Ii, Iḷisagiraqpuk avilaitqatikpuk tikitchuaq tiŋŋutikun. Naumi, iḷisagiŋitkikpuk avilaitqatikpuk tikitchuaq tiŋŋutikun. 6. Did you$_p$ clap for him after he sang? Ii, pattakularaqput atuaniŋman. Naumi, pattakulaŋitkikput atuaniŋman. 7. Did they$_d$ tell you that they$_d$ are in the hospital? Ii, uqallautiraagni naŋirviŋmiinnivḷutik. Naumi, uqallautiŋitkaaŋŋa naŋirviŋmiinnivḷutik. 8. Did you tell your father that you want to go boating tomorrow? Ii, uqallautiraga aapaga umiaqtuġugnivḷuŋa uvlaakun. Naumi, uqallautiniaŋitkiga aapaga umiaqtuġuŋniḷuŋa uvlaakun. 9. Did I take your picture (photograph you) yesterday? Ii, qiñiġaqtaġma unnugman. Naumi, qiñiġaŋitkiŋma unnuŋman. 10. Did you see us$_d$ cleaning up this morning? Ii, tautuktavsik salummaksaqtuasik uvlaaq. Naumi, tautuŋitkivsik salummaksaqtuaqsik uvlaaq. 11. Did I empty the honey bucket last night? Ii, kuviran quqtaq unnuaq. Naumi, kuviŋitkiñ quqtaq unnuaq.

F. Mumikki:
1. Uanmuktuat tautuktavut ikpaksraq. 2. Sanmun umiaq iḷitku. 3. Anmun qiviaqłuni tautuktaani paammaktuami (paammaktuaŋa). 4. Qulauttaatigut tiŋŋutim uvḷaaq. 5. Tautukpiuŋ qulauttuaq? 6. Naumi, tusaaraġa. 7. Qulauttuam tiŋŋutim itiqtittaatigut. 8. Sanmun tiŋŋun igliqsimaruaq. 9. Aasii kilunmun igliqtuam tiŋŋutim qulauttaatigut anaqaksrami. 10. Saqpiñmun kammagni atuqsimaraik. 11. Atigini iḷunmukługu aŋayuruaq. 12. Killunmun iḷimaraak upkuaq. 13. Iluaqsiñiaġiga uvlaakun. 14. Saniñmukki taapkua uniat. 15. Qunmun qiñiqłuŋa tautuktaġa.

G. Mumikki:
1. Sunnaksimavak? 2. Maniññaksimaruak ikayuqługu aŋun. 3. Una igniġvik usiaqsaġiksik Piġniġmun. 4. Igniġviisimaruaq qamma aakaga. 5. Qirriuqsaqtusik Piġniġmi. 6. Uqallautiyumagiksik aakaga tautuguŋniḷugu isivġiqsirimun. 7. Aiyugaaqsimaraa isivġiqsirim iḷautquvlugu kasimaruani uvlaakun. 8. Naalaktuaquvlugu aakaga kasimaruanik isivġiqsirim aiyugaaqsimaraa. 9. Isivġiqsiri uqallautiraġa aakaga iḷisimanivḷugu iñuŋnun. 10. Kasimaniaqtuat iñuit iḷisimaniraat aakaga. 11. Siñignasugiraqpuk aakan tupiġmi piisimaruaq. 12. Ivaqsimaraik irgaagni taaqsiutik nunami. 13. Innugman/ikpaksraq pisuaqłutik kuuŋmuksimaruak aapanlu. 14. Aakan putukkił̣ł̣uni pusikaqsimaruaq, aasii kataivḷugik irgaaŋni. 15. Kataiŋiññasugigaluaqtaŋik irgaak, piisimaruak uvlaaq. 16. Qaiñiaġniruak aakanlu aapanlu umiaqtuġlutik. 17. Aapan qaiñł̣aġniruaq kigusiqitquvluni Utqiaġvigñi. 18. Aapan piŋasunik tuttusimaruaq. 19. Usiaqurai Siġmiamun Utqiaġviŋñun uvlupak. 20. Kasimayyaġniaġnasugiruaq aakan.

CHAPTER XVII UQALUIT ILISAKSRAT

Mannuit

aggisi-	*(t)* to bring or take *her/him/it* home :: **aggisuurrI-**
aġvak-	*(i)* to kill and catch a whale
aivvak-	*(i)* to kill and catch walrus
aiyugaaq-	*(t)* to invite *her/him/it* :: **aiyugaaqłIq-**
akI	price
akiññak-	*(i)* to get paid
anau-	*(t)* to hit *her/him/it* with the arm or something held in the hand
anaullaq-	*(t)* to hit *her/him/it* with the arm or something held in the hand repeatedly
aŋigi-	*(t)* to find *it* too big for one
apiqsruqtaq-	*(t)* to question, interrogate *her/him/it* :: **apiqsruqtaI-**
aquvsalaaq-	*(i)* to land in a sitting position from a standing position
aullatchaił̣iraq-	*(t)* to prevent *her/him/it* from leaving
avaala-	*(i)* to holler, scream
avguq-	*(t)* to cut, dismember *it* into pieces :: **avguI-**
iġitchaq-	*(t)* to pluck *its* feathers :: **iġitchaI-**
iki-	*(i)* to burn
igniġvIk	stove
ikit-	*(t)* to light, ignite *it*, turn *it=light bulb* on :: **ikitchI-**
immIq-	*(t)* to put something in *it*
iqaluk-	*(i)* to catch fish
iqsigi-	*(t)* to be afraid of *her/him/it*
irgaak	eyeglasses
irgaak taaqsiutik	sun glasses
isivġiqsiri	judge
kasimayyaq-	*(i)* to go to a meeting
kiktuġaq-	*(i)* to snap in two; *(t)* to snap *it* in two
kił̣Iq-	*(i)* to cut oneself; *(t)* to cut, inflict a wound on *her/him/it*
kigusiqi-	*(i)* to floss one's teeth; *(t)* to work on *her/his/its* teeth
mikigi-	*(t)* to find *it* too small for one
naatchI-	*(i)* to finish, complete something
naniq	lamp
nannuk-	*(i)* to kill a polar bear (in hunting)
naqtuq-	*(i)* to break in pieces (of glass or ceramic); *(t)* to break *it* into pieces
natchIq-	*(i)* to kill and retrieve a seal
nivvaktaq-	*(i)* to fall backward, fall flat on one's back
nutqaq-	*(i)* to stop
paġla-	*(t)* to greet and welcome *her/him/it*
pattakula-	*(i)* to clap; *(t)* to clap *for her/him/it*
pituk-	*(t)* to tie, chain *it* to a stake, or anchor
puggutchiqI-	*(i)* to do the dishes
pusikaq-	*(i)* to fall forward
putukkIt-	*(i)* to stumble and fall

qaugak-	*(i)* to kill and retrieve a duck
qavvIk-	*(i)* to kill and acquire wolverine
qiarI-	*(t)* to make *her/him* cry
qirriuq-	*(i)* to chop firewood; *(t)* to chop *it* into firewood
quviasaaq-	*(t)* to comfort, try to make *her/him/it* happy
saavit-	*(i)* to come forth, to launch one's boat out to sea; *(t)* to launch *it=boat*
salummaq-	*(t)* to clean *it* :: **salummaI-**
saqłak-	*(i)* to shout
saqłauti-	*(t)* to shout at *her/him/it*
siksrik-	*(i)* to kill and acquire a squirrel
siḷakkuaq-	to broadcast *(it)*; to cook *(it)* outdoors over a fire
sunnak-	*(i)* to win/acquire what
taimuŋaaq-	to recite *(it)* from memory
tasIt-	*(i)* to stretch; *(t)* to stretch *it*
tigumiʳaq(-)	something being carried; to carry, hold *(her/him/it)*
tuttut-	*(i)* to kill and acquire caribou
ugruk-	*(i)* to kill and retreive bearded seal
ukallIq-	*(i)* to kill and acquire hare, rabbit
uqallak-	*(i)* to say something
usiaq(-)	a load; to haul, transport, carry *(her/him/it)* in a conveyance
utquti-	*(t)* to return bringing *her/him/it* back

Akunnigutit

+[g]i-*nv*	*(t)* to have *her/him/it* for one's ____
+kuma-*vv*	*(restricted to verb stems which end in* ***k*** *or* ***q****)* should definitely ____ ¦ *see* +yuma-
+nasugi-*vv*	*(embedding)* to think that
+nasuga-*vv*	
+nI-*vv*	*(embedding)* to say or report that
+nIq-*vv*	confirms or estblishes the fact that someone is ____ing, or has ____ed
+nnak-*nv*	*(i)* to acquire ____ by winning, inheritance, or as a gift
+saq-*vv*	should (definitely) ____
+t-*nv*	*(i)* to acquire ____ by hunting or gathering from its natural environment
+yuma-	*(restricted to verb stems which end in* ***t*** *or vowel)* ¦ *see* +kuma-

CHAPTER XVIII CONSEQUENTIAL-CONDITIONAL MOOD

18.1 The Consequential-Conditional is a dependent mood. It expresses the condition or the state of affairs which causes, leads to, or accounts for the action expressed in the independent mood.

Like the Contemporative mood, the Consequential-Conditional mood has two aspects. The "realized" and the "unrealized" aspect. Each aspect has its own marker. The markers for the "realized" aspect are **+k/ga** for the 1st, 2nd, and 3rd person reflexive, and **+mma** for the 3rd person non-reflexive. The markers for the "unrealized" aspect are **+k/gu** for the 1st, 2nd, and 3rd person reflexive, and **+kpa** for the 3rd person non-reflexive. In this grammar, the "realized" aspect is called the Consequential and the "unrealized" aspect is called the Conditional.

The Consequential is most commonly expressed in English as "whenever" or "when". It is not used to express "when" in the future sense, such as: "when he comes, he will eat". The Conditional is used to express this "when". The Conditional mood is most commonly expressed in English as "when (in the future)" and "if".

18.2 Here are some examples of the Consequential-Conditional mood. The Consequential (realized aspect) is the first sentence in each set.

a. **Akimamman quyapaluktuŋa.**
I was so happy when he won.

Akimakpan quyapalugniaqtuŋa.
I will be so happy if he wins.

b. **Aquvsalaaġmaŋnik iglapaluktugut.**
We sure laughed when they$_d$ fell on their$_d$ butts.

Aquvsalaaqpaŋnik iglapalugniaqtugut.
We will laugh hard if and when they fall and land on their butts.

c. **Puggutchiqigama naalaktuaġuuruŋa siḷakkuaqtuanik.**
Whenever I do the dishes I always listen to the radio.

Puggutchiqiguma naalaktuaġniaqtuŋa siḷakkuaqtuanik.
When I do the dishes I will listen to the radio.

d. **Pattakulammata, qamŋuiruaq aġnaq itiqtuaq.**
When they clapped, the woman who was snoring woke up.

Pattakulakpata, qamŋuiruaq aġnaq itiġniaqtuq.
When they clap, the woman who is snoring will wake up.

e. **Naatchigama napaatchagaaqtuaŋa.**
When I finished, I played mumbletypeg.

Naatchiguma napaatchagaaġniaqtuŋa.
When I finish, I will play mumbletypeg.

18.3 The paradigms for the Consequential-Conditional Mood in the intransitive and the transitive are given below.

Notice that there are four rows of endings, in contrast to three rows that the Indicative, Interrogative, and Optative-Imperataive moods have. The Consequential-Conditional Mood contains two sets of endings for the 3rd person subject. One set refers to the ordinary 3rd person where the grammatical subject of the dependent verb is different from the subject of the main verb. The other set refers to the 3rd person reflexive (marked as 3R) where, at least, one of the subjects of the dependent verb is identical to the subject of the main verb. The fourth row contains the third person reflexive endings marked by the capital letter R.

			markers	
	s			**ma**
S	1d	Consequential		**mnuk**
	p		+k/ga-	**pta**
U				
	s			**vIt/n**
B	2d	Conditional		**vsik**
	p		+k/gu-	**vsI**
J				
	s	Consequential	**+mma-**	**n**
E	3d			**ŋnik**
	p	Conditional	**+kpa-**	**ta**
C				
	s	Consequential	+k/ga-	**mI**
T	3Rd			**mik**
	p	Conditional	+k/gu-	**mik/ŋ**

All of the Consequential-Conditional Mood transitive endings occupy four columns and four rows, in contrast to the Indicative, Interrogative, and Optative-Imperative charts which contain three columns and three rows.

As previously stated, the Consequential-Conditional Mood contains two sets of endings for the 3rd person subject. The endings which contain the reflexive marker **mI** are used when the subject of the dependent is the subject of the main verb. These endings are given in the fourth row.

The transitive endings of the Consequential-Conditional Mood contain two sets of endings for the 3rd person object. The set of endings given in the fourth column are used when the object of the dependent verb is the subject of the main verb.

The transitive Consequential-Conditional verb endings are presented in two sections. The first section contains the endings used with third person reflexive objects and the third person non-reflexive objects. The capital letter R is used to indicate reflexive property of the endings. The second sections contains the endings used with second and first person objects.

O B J E C T

				3R			3	
			s	d	p	s	d	p
S		s	mnI	ptik	ptiŋ	pku	pkik	pkI(t)
		1d	ptigni	ptigik →		ptigu	ptigik →	
		p	ptinni	←	ptigiŋ/k	↓	↓	ptigiŋ/k
U	+k/ga +k/gu	s	pku	pkik	pkI(t)	pku	pkik	pkI(t)
B		2d	ptitku	ptitkik		ptitku	ptitkik	
		p	vsiuŋ	←	vsigiŋ/k	vsiuŋ	---	vsigiŋ/k
J	+mma	s	ni	tik	tiŋ	gu	gik	gI(t)
E	+kpa	3d	ŋni			tku	tkik	
		p	nni	↓	↓	rruŋ		tigiŋ/k
C	+k/ga	s				miuŋ	migik	migI(t)
T		3Rd				mitku	mitkik	
		p				mirruŋ		misigiŋ/k

O B J E C T

				2			3	
			s	d	p	s	d	p
S		s	pkiñ	vsik	vsI			
		1d	ptigiñ					
		p	↓	↓	↓			
U	+k/ga +k/gu	s				mŋa	vsiguk	vsigut
B		2d				vsiŋŋa		
		p				vsiñŋa	↓	↓
J	+mma	s	tin	sik	sI	ŋa	tiguk	tigut
E	+kpa	3d				ŋŋa		
		p	↓	↓	↓	nŋa	↓	↓
C	+k/ga +k/gu	s	misin	misik	misI	miŋa	misiguk	misigut
T		3Rd				miŋŋa		
		p	↓	↓	↓	miñŋa	↓	↓

18.4 Here are some examples using the intransitive endings only. The first sentence in each set is the reflexive.

a. Consequential:
Aigami niġiruaq.
When he came home, he ate.

Aimman niġiruagut.
When she came home, we ate.

b. Conditional:
Aigumi niġiñiaqtuq.
When he comes home, he will eat.

Aikpan niġiñiaqtugut.
When he comes home, we will eat.

c. Consequential:
Aquvsalaaġamik Aalaatkuk iglapaluktuk.
When Aalaak and her companion fell on their$_d$ butts, they$_d$ laughed hard. (Aalaak and her companion=they$_d$)

Aquvsalaaġmaŋnik Aalaatkuk iglapaluktuk Simitkuk.
When Aalaak and her companion fell on their$_d$ butts, Simik and his companion laughed hard.

d. Conditional:
Aquvsalaaġumik Aalaatkuk imaaġniaqtuk.
If Aalaak and her companion fall on their$_d$ butts, they$_d$ will fall in the water.

Aquvsalaaqpaŋnik Aalaatkuk iglaġnasi.
If and when Aalaak and her companion fall on their$_d$ butts, (you$_p$) do not laugh.

18.5 Here are some examples using only transitive endings. The first sentence in each of the following examples uses an ending from the fourth column, indicating that the object of the dependent verb is the subject of the main verb.

a. Consequential:
Ikayuġamni Siġmiaq quyasuuruq.
Whenever I help (him), Siġmiaq is always thankful. (him=Siġmiaq)

Ikayuġapku Aaŋa, Siġmiaq quyasuuruq.
Whenever I help Aaŋa, Siġmiaq is always thankful.

b. Conditional:
Ikayuġumni Siġmiaq quyaniaqtuq.
If I help (him), Siġmiaq will be thankful. (him=Siġmiaq)

Ikayuġupku Aaŋa, Siġmiaq quyaniaqtuq.

If I help Aaŋa, Siġmiaq will be thankful.

c. Consequential:
Payukkaptinni Siġmiaq quyaqpaguuruq.
Whenever we bring (him) food, Siġmiaq is always thankful. (him=Siġmiaq)

Payukkaptigu Aaŋa, Siġmiaq quyaruaq.
When we brought some food to Aaŋa, Siġmiaq was happy.

d. Conditional:
Payukkuptinni Siġmiaq quyaniaqtuq.
If we bring some food to (him), Siġmiaq will be happy. (him=Siġmiaq)

Payukkuptigu Aaŋa, Siġmiaq quyaniaqtuq.
If we bring some food to Aaŋa, Siġmiaq will be happy.

e. Consequential:
Iḷisaġimmani qimaaruaq.
When she recognized him, he ran away. (him=he)

Iḷisaġimmagu qimaaruaq.
When she recognized her, he ran away.

f. Conditional:
Iḷisaġikpani qimaaniaqtuq.
If she recognizes him, he will flee. (him=he)

Iḷisaġikpagu qimaaniaqtuq.
If she recognizes her, he will flee.

Then in the following examples, the first sentence in each of the examples uses an ending from the fourth row, thus indicating that the subject of the main verb is identical to, or is included in the subject of the dependent verb.

a. Consequential:
Iḷisaġigamiuŋ niuruaq tiŋŋunmiñ, aqparraqsiruq.
When she recognized who was stepping out of the plane, she began to run.

Iḷisaġimmagu panigmi niuruaq tiŋŋunmiñ, Siġmiaq nutqaqtuaq.
When his (own) daughter recognized the one stepping out of the plane, Siġmiaq stopped.

b. Conditional:
Iḷisaġigumiuŋ aqpanniaqtuq.
If she recognizes him, she will run. (she=she)

Iḷisaġikpagu nutqaġniaqtuq.
If she recognizes him, he will stop. (him≠he)

c. Consequential:
Tautukkamiŋa nuluġaqtaatin.
He waved to you, when he saw me. (he=he)

Tautugmaŋa nuluġaqtaatin.
He waved to you, when she saw me.

d. Conditional:
Tautukkumiŋa nuluġaġniaġaatin.
He will wave to you, if he sees me. (he=he)

Tautukpaŋa nuluġaġniaġaatin.
He will wave to you, if she sees me.

18.6 The Consequential marker **+k/a** for the 1st and 2nd person and for the 3rd person reflexive may be replaced by **+na** when the verb stem ends in **k** or **t**.

quayaqitkami *or* **quayaqiññami**
when he slipped and fell...

qulautkapta *or* **qulaunnapta**
when we passed overhead...

sukaitkamiŋ *or* **sukaiññamiŋ**
whenever they are slow...

tilakkamnuk *or* **tilaŋnamnuk**
when we$_d$ were mopping the floor...

uqallakkama *or* **uqallaŋnama**
when I said something...

uumitchakkavsik *or* **uumitchaŋnavsik**
when you$_d$ became angry...

The initial consonant **k** of the **Consequential** marker **+k/ga** may or may not soften to **g** in an intervocalic position.

akimakami *or* **akimagami**
when he won...

iłisaqsrikamnuk *or* **iłisaqsrigamnuk**
when we$_d$ recognized someone...

qamŋuikavit *or* **qamŋuigavit**
when you snore...

iłalikamnuk *or* **iłaligamnuk**
when we shook hands...

pattakulakavsi *or* **pattakulagavsi**
when you$_p$ clapped...

Also the final consonant **q** of the verb stem may or may not soften to **ġ** in an intervocalic position.

aġviqsiuqamiŋ *or* **aġviqsiuġamiŋ**
when they are hunting whales...

nivvaktaqamnuk *or* **nivvaktaġamnuk**
when we$_d$ fell over backwards...

naŋiliqama *or* **naŋiliġama**
when I became sick...

kasimayyaqamik *or* **kasimayyaġamik**
when they$_d$ went to a meeting...

The Consequential marker **+k/ga** may or may not truncate the final consonant **k** of a verb stem.

kaakamiŋ *or* **kaakkamiŋ**
when they are hungry...

aivvakamiŋ *or* **aivvakkamiŋ**
when they kill walrus ...

nannukama *or* **nannukkama**
when I killed a polar bear ...

tupakamnuk *or* **tupakkamnuk**
when we$_d$ became startled ...

In summary, the following chart may be helpful.

		Consequential	Conditional
aqpat-	"to run"	aqpatkami *or* aqpannami	aqpatkumi
savak-	"to work"	savakkami *or* savaŋnami *or* savakami	savakkumi
imiq-	"to drink"	imiqami *or* imiġami	imiġumi
niġI-	"to eat"	niġikami *or* niġigami	niġigumi

18.7 When the main verb expresses an action which is habitual, customary or is often repeated, it usually contains one of the following postbases:

1.	**+[s]uu-vv**	always, regularly ____
2.	**-laIt-vv**	never ____; be not able to ____
3.	**±suIt-vv**	never ____ ;not be able to ____; to not be able to ____ well
4.	**±kasak-vv**	to ____ routinely, regularly, or repeatedly

The combination plus sign over the minus sign ± is used to indicate that the final consonant t is not truncated with the addition of this postbase, but that the final consonants **k** and **q** are truncated.

pattakula-	**Pattakulakasaktuat uqaŋaiġman iñuk.** They have been routinely clapping, whenever a person stops talking.
qulaut-	**Qulautkasakpat?** Have they been routinely passing overhead?
uqallak-	**Uqallakasaktuaq uqaŋaiġama.** She says something routinely, whenever I stop talking.
aquvsalaaq-	**Aquvsalaakasaktuaq makinnami.** She has been repeatedly falling on her butt whenever she stands up.

Postbases -laIt-vv and ±suIt-vv are synonyns.

The Consequential is used to identify when(at what time, day or what conditions) the habitual, customary or often-repeated action occurs.

Examples with +[s]uu-vv:

Napaatchagaaqapta akimasuuruq.
Whenever we play mumbletypeg, he usually wins.

Qamŋuimman tupaguuruŋa.
Whenever he snores, I always become startled.

Aullaaġmaŋnik Aaŋatkuk maliguuruŋa.
When Aaŋa and his companion go camping, I always go with them.

Examples with -suIt-vv:

Nivvaktaġami qiasuitchuq.
She does not cry when she falls over backwards.

Aullaaġapta malisuitchuq.
She does not come along when we go camping.

Isumagisuitpalliġaa maaniinnami.
She probably does not think about it, when she is here.

Examples with -laIt-vv:

Naatchigami utaqqiłaitchuq.
When he finishes he does not wait around.

Aġviqsiulaitchut ukiumi.
They do not hunt whales during the winter.

Qaukkialaitchuŋa sialugman.
I do not go duck hunting when it rains.

Examples with **÷kasak**-vv:

Quayaqitkasaktuaq makinnami.
He slips and falls down each time he stands up.

Iglaŋakasakpauŋ qiviaġman?
Does she smile at him whenever he turns his head to look?

Iłłaiqsukasaktaġa isiqattaaġman.
I comb her hair whenever she comes in (to visit).

18.8 In Iñupiaq the names of the days of the week (except for Sunday and Tuesday) are derived from the names of the numbers. **SavaiññiQ**, the name for Sunday, has a verb stem. The verb stem is **savaIt-** which means "to lack work". **AippiġñiQ**, the name for Tuesday, has a noun base. The noun is **aippaq** "partner in a dual relationship" which becomes a verb stem **aippIq-** "to provide with a partner" with the addition of the postbase **'=Iq-** "to provide with a ____". The rest of the names of the days of the week are derived from the names of the numbers.

SavaiññiQ	Sunday, week
AtautchiiġñiQ	Monday
AippiġñiQ	Tuesday
PiŋatchiġñiQ	Wednesday
SisammiġñiQ	Thursday
TallimmiġñiQ	Friday
ItchaksriġñiQ	Saturday

The names of the numbers 1, 3, 4, 5, and 6 are **atausiq**, **piŋasut**, **sisamat**, **tallimat** and **itchaksrat**, respectively.

The allomorph '=Iq-*nv* of the postbase -lIq-*nv* "*(i)* to be provided with a ____; *(t)* to provide *her/him/it* with a ____" is suffixed to the names of the numbers listed above producing:

	atautchIIq-	to be monday
	piŋatchIq-	to be wednesday
	sisammIq-	to be thursday
	tallimmIq-	to be friday
and	**itchaksrIq-**	to be saturday.

The apostrophe, ', is used to indicate that the initial consonant of the last syllable is geminated, and the equals sign, =, is used to indicate that both the semi-final vowel and the final consonant are deleted before the addition of the postbase.

Finally, the postbase **+niQ** *vn* "result, activity, or condition" is attached to all of the expanded verb stems.

savaIt	+niQ	>>>>	**Savaiññiq**	Sunday
atautchIIq	+niQ	>>>>	**Atautchiiġñiq**	Monday
aippIq	+niQ	>>>>	**Aippiġñiq**	Tuesday
piŋatchIq	+niQ	>>>>	**Piŋatchiġñiq**	Wednesday
sisammIq	+niQ	>>>>	**Sisammiġñiq**	Thursday
tallimmIq	+niQ	>>>>	**Tallimmiġñiq**	Friday
itchaksrIq	+niQ	>>>>	**Itchaksriġñiq**	Saturday

18.9 Here are further examples using the postbase **+niQ** *vn* "result, activity, fact of, or condition of ____ing".

Akiiłaġniŋa mikimaruaq.
His debt, I found out, is small.

Uqaġniqpuk paqittaġa.
I found where we talked (in the tape).

Imaaġniġiñ kuuŋmi tautuktaġa.
I saw where you fell into the river.

Uutiqtinniŋa maminŋaruq.
Her burn is healed.

Napaatchagaaġniqput ikka.
Over there (r,v) is where we played mumbletypeg.

18.10 The 3rd person plural non-reflexive Consequential-Conditional Mood intransitive endings **+mmata** and **+kpata** may be attached to the expanded verb stems for the names of the days of the week:

savaIt +mmata >>>> **Savaiñmata...**
On Sundays...
or Last Sunday....

savaIt +kpata >>>> **Savaitpata...**
On a Sunday....
or Next Sunday....

atautchIIq +mmata >>>> **Atautchiiġmata....**
On Mondays....
or Last Monday....

atautchIIq +kpata >>>> **Atautchiiqpata....**
On a Monday....
or Next Sunday....

aippIq +mmata >>>> **Aippiġmata....**
On Tuesdays....
or Last Tuesday....

aippIq +kpata >>>> **Aippiqpata....**
On a Tuesday....
or Next Tuesday....

piŋatchIq +mmata >>>> **Piŋatchiġmata....**
On Wednesdays....
or Last Wednesday....

piŋatchIq +kpata >>>> **Piŋatchiqpata....**
On a Wednesday....
or Next Wednesday....

sisammIq +mmata >>>> **Sisammiġmata....**
On Thursdays....
or Last Thursday....

sisammIq +kpata >>>> **Sisammiqpata....**
On a Thursday....
or Next Thursday....

tallimmIq +mmata >>>> **Tallimmiġmata....**
On Fridays....
or Last Friday....

tallimmIq +kpata >>>> **Tallimmiqpata....**
On a Friday....
or Next Friday....

itchaksrIq +mmata >>>> **Itchaksriġmata....**
On Saturdays....
or Last Saturday....

itchaksrIq +kpata >>>> **Itchaksriqpata....**
On a Saturday....
or Next Saturday....

The translation of the 3rd person plural Consequential ending **+mmata** in this instance is "On ____s" or "Last ____ " The translation of the 3rd person plural Conditional ending **+kpata** in this instance is "On a ____" or "Next ____ ".

18.11 When the postbase +nIq-*vv* (previously given in Chapter 17) is used with Consequential-Conditional endings, the combination translates "since/if upon the fact that".

Naluniqpan uqallautiniaġiga.
If (upon the fact that) he does not know, I will tell him.

Naluniġman uqallautiraġa.
I told him since he did not know.

Atuŋiññiqpata isiġniaŋitchuŋa.
If (upon the fact that) they are not singing I will not go in.

Atuŋiññiġmata isiŋitchuaŋa.
I did not enter since they were not singing.

Naatchiŋaiññiġumnuk tikitkuvit ikayuġniaqpisiguk?
If (upon the fact that) we$_d$ have not finished when you arrive, will you help us$_d$?

18.12 The postbase -lIuq-*nv* (previously given in Chapter 7) means "to make or build a ____ *(for her/him/it)*; to make or build *(it)* into a ____; to cook, prepare ____ to be eaten or drunk". This postbase is a combination of postbases -lI-*vv* "to make or build a ____ *(for her/him/it)*" and +uq-*vv* which indicates repetition or prolongation.

-lIuq-*nv* can be attached to any noun. Here are some examples.

iqaluk	**Iqaluliuqtuq.** She is cooking fish. *or* She is making or drawing a fish.
atigi	**Atigiliuġaa paniñi.** She is making a parka for her own daughter.

iglu	**Igluliuqtut.** They are building or drawing houses.
tiŋŋuti	**Tiŋŋutiliuqtut.** They are building an airplane. *or* They are drawing airplanes.
ini	**Uvuŋa iniliuġuŋ.** Make space for him here.
qattaq	**Qattaliuġniaġiga taigruamik.** I will make a water barrel out of an oildrum for her.

18.13 The postbase -lIuq-*nv* has two allomorphs. One is ~Iuq-*nv* "*(i)* to make, build, or work on, or repair a ____; *(t)* to make , build or remake or rebuild *it* into a ____" which is used with nouns which end in n>>ti. The weak i of ti is deleted, then the consonant t is palatalized to **s** by the strong I of ~**Iuq**-*nv*. This is called regressive palatalization because it occurs from right to left, in contrast to progressive palatalization (from left to right) that has been discussed in Chapter II.

tiŋŋun	**Tiŋŋusiuqtuq.** He is working on (repairing) an airplane.
qamun	**Qamusiuqtuk.** They$_d$ are working on the car.
apqun	**Apqusiuqtut.** They are building or repairing a road.
miquun	**Miquusiuqtuq.** He is fixing the sewing machine.

The other form ’=Iuq-*nv* is restricted to absolutive singular nouns which have k or q as their final consonant and do not contain more than one vowel in the last syllable. The apostrophe indicates that the initial consonant of the last syllable, or the "ghost" consonant between dipthongs, is geminated (whenever possible); and the equal sign indicates that the final vowel and consonant combination is deleted. In combination with +[s]uu-vv "always", it implies that the activity is done regularly, and may in fact be a vocation. Here are some examples.

kamik	**Kammiuqtuq aakaŋa.** Her mother is making boots.
	Kammiuġuuruq aakaŋa. His mother makes boots.
kuvraq	**Kuvriuqpa aapan?** Is your father making nets?

Kuvriuġuuva aapan?
Does your father make nets?

18.14 Postbase -lI-*nv* (the initial morpheme of the postbase -lIuq-*nv* given in section 18.13) "to make or build a ____ *(for her/him/ it)*" can be used with any noun. Here are some examples.

kamik	**Kamiliruq.** She is making boots.
umiaq	**Umialirut.** They are making a boat.
uniat	**Unialiruq.** He is building a sled.
iglu	**Iglulisitchik uvuuna.** You$_d$ build a house (via) right here.
niu	**Niuligaa qiruŋmik.** He made a wooden leg for her.
savIk	**Saviłigaa iġñini.** He is making a knife for his son.

18.15 Postbase -lI-*nv* "to make or build a ____ *(for her/him/it)* has one allomorph '=I-*nv* ('=I-*nv* combines with another morpheme +uq-*vv* which indicates repetition or prolongations to produce '=Iuq-*nv*, see section 18.13). This form is restricted to absolutive singular nouns which have **k** or **q** as their final consonant.

It is not possible to predict which singular nouns contain "ghost" consonants; therefore this information is given in the vocabulary as a superscript above the derived dipthong.

Here are some examples using the postbase '=I-*nv* "to make or build a ____ *(for her/him/it)*.

kamik	**Kammiruq.** She is making boots.
umi^{e}aq	**Umiġġirut.** They are making a boat.
taqu^{r}aq	**Taqurrigai unuŋaqsaqtuat.** She is preparing food for the ones going hunting on sea to take.
tupiQ	**Tuppiruk.** They$_d$ are sewing (making) a tent.

taġi^{r}uq	**Taġirrirut.** They are producing salt.
naniġi^{r}aq	**Naniġirriruq.** He is making steeltraps.

18.16 Postbase +p/vaIt-*vv* means "to ____ too much/be too ____".

Here are some examples.

Sukavaitchuq amna qamutitaqtuaq.
That one over there (e,v) is driving a car too fast.

Nipatpaiññasi uvlupak.
Don't make too much noise today.

Tupakpaiłłuni qiaruaq.
She cried because she was so surprised.

Pattakulavaiłłuta, arii argatka.
My hand are hurting, because we were clapping so much.

Uumiġivaiłługu aŋun qaiŋitchuaq.
She did not come because she disliked the man so much.

Uqaqpaiñman tuvaaqatini, anisuuruq.
She goes out, when her spouse is talking too much.

18.17 Postbases **+qasIq**-*vv* "*(t)* to ____ together with *her/him/it*", and **+qatigi**-*vv* "*(t)* to have *her/him/it* as a companion in ____ing" are synonyms. **+qasIq-** is a combination of **+qati** *vn* "a companion in ____ing" and **~Iq**-*nv* "to provide a ____". **+qatigi**-*vv* is a combination of **+qati** *vn* "a companion in ____ing" and +[g]i-*nv* "to have for one's ____". (Examples with postbase ±qati are in Chapter 19, section 19.14.)

Here are some examples.

Aġviqsiuqasiqsaatigut. *or*
Aġviqsiuqatigiraatigut.
He hunted whales with us.

Piannaqasiqtatka. *or*
Piannaqatigiratka.
I played cards with them.

Paammaqasiġmaŋa pattakularaat. *or*
Paammaqatigimmaŋa pattakularaat.
They clapped for him when he crawled with me.

Pisuaqasiqsaġa. *or*
Pisuaqatigiraġa.
I walked with her.

Atuqasiġniaġaatiguk uvlaakun. *or*
Atuqatiginiaġaatiguk uvlaakun.
He will sing with us$_d$ tomorrow.

18.18 Postbase **‡anik-*vv*** means "to have ____ed already". Weak i remains an i. There is an alternate form **+kanik-*vv*** which is used with verb stems which end in consonant t, and with stems with the form -VVc. Consonant g or ġ is inserted between the second and third vowels to prevent a three vowel cluster.

Here are some examples.

Imianikpauŋ?
Did he already drink it?

Aggisuutianiktaŋik.
She already took them$_d$ home.

Iłalianiktaġa.
I already shook hands with her.

Palluaniktuak.
They$_d$ are already lying down, facing down.

Iiganikpiuŋ?
Did you already swallow it?

Aqpataniktuagut. *or*
Aqpatkaniktuagut.
We already ran.

Tuttaaganikpat? *or*
Tuttaaġanikpat?
Are they already in bed?

Akatchianiksimaraa.
I found out, that she already ruined what he had made.

In combination with a Consequential or Conditional ending, the translation is "after".

Iiganikkumiuŋ uqallagniaqtuq.
He will say something after he swallows it.
Iiganikkamiuŋ uqallaktuaq.
He spoke after he swallowed it.

Sukuiġanikpagu aullaġniaqtugut.
We will leave after the ice is gone.
Sikuiġanigmagu aullaqtuagut.
We left after the ice left.

Uqaqatigianikkupku aiñiaqtuŋa.
I will go home after I talk with her.
Uqaqatigiankkapku airuaŋa.
I went home after I talked with her.

Aggisuutianikkamiuŋ aakani ullaktaani.
He came to me after he took his mother home.

Aggisuutianikkumiuŋ aakani ullaŋniaġaaŋa.
He will come to me after he takes his mother home.

Uqaqatigianikkaptigiŋ aniruagut.
We went out after we talked with them.

Uqaqatigianikkuptigiŋ aniñiaqtugut.
We will go out after we talk with them.

Miŋulianikkamigit uniat aimaruaq.
I found out that he went home after he painted the sled.
Miŋulianikkumigit uniat aiñiaqtuq.
He will go home after he paints the sled.

18.19 Postbase combination +[s]ulIq- means "to become wanting to ____". It is a combination of +[s]uk-vv "to want to" and -lIq-vv "to become ____". Postbase -lIq-vv, unless it is in combination with another postbase such as +[s]uk-vv, has limited distribution.

Here are some examples using the postbase combination +[s]uk-vv.

Aġiusuliqpit?
Have you become wanting to quit?

Piannaġuliqami qaisuuruq.
She comes when she has become wanting to play cards.

Qaukkịaġuliqamnuk umiaqtuqłunuk Piġniġuuruguk.
When we$_d$ have become wanting to hunt ducks,. we go to Birnirk by boat.

Tautuguliġiga.
I have become wanting to see it.

Palluġuliqpisik?
Do you$_d$ want to lie down on your$_d$ stomachs now?

Suaguliqpiuŋ?
Do you miss scolding her?
(Have you become wanting to scold her?)

18.20 The stem pI(-) is both a noun and a verb stem. As an unpossessed noun it refers to an entity that the speaker has difficulty identifying. As a verb stem it means "*(i)* to participate; *(t)* to get *her/him/it*; to do *it=activity*". Here are some examples.

> **Pi, sunaimña, aa... pi... naniġiaq!**
> That thing, now what the heck is it, aa... that thing... the steel trap!
>
> **Pim, aamm...sum imña iłaŋa?**
> Of something, aamm...now what the heck is it a part of?
>
> **Pitkut...aa...apkua...aaa...iłisimagitin...**
> Those people...aa...those over there (not v)...aaa...you know them...
>
> **Piña... aaa... amna aŋun... kiñaimña...**
> That one... aaa... that man (not visible)... what the heck is his name...
>
> **Piviuŋ?**
> Did you get it? *or*
> Did you do it?
>
> **Ii, pigiga.**
> Yes, I got it. *or*
> Yes, I did it.
>
> **Una piŋa.**
> This one here (v, r) is hers.
>
> **Kannatchiq piga.**
> That one down there (v, r), not the other one, is mine.
>
> **Piñiaqpiuŋ?**
> Will you get it? *or*
> Will you do it?
>
> **Pisuŋitkiga.**
> I do not want it. *or*
> I do not want to do it.

18.21 Postbase +k/galuaq-vv with Consequential-Conditional endings may translate "even when/if", "because for a while", (with Consequential endings), "regardless if" (with Conditional endings) or "for a while".

> **Ququulagaluaġumŋa qiviaġniaŋitchuŋa.**
> I will not turn my head to look even if you call to me.
>
> **Qaitquuġaluaġmaŋa qairuaŋa.**
> I came because she has been calling me for a while.

Uqallautiġaluaġamni susuitchuq.
Even when I tell her, she doesn't do anything.

Uqallautiġaluaġumni suniaŋitchuq.
Even if I tell her, she will not do anything.

Ikayuġaluaġamiŋa aniruaq.
He went out (after) helping me for a while.

Iluigigaluaġapku suŋaiqsuŋa.
I have ceased reacting, although I for a while found it uncomfortable, not right.

18.22 The enclitic -pta is used to indicate "predictability". The demonstrative adverb **samma** "it is thus" is used in apposition as a confirmer.

Ikayuġaluaġumiŋa-pta samma aniñiaqtuq.
It is an established fact that after helping me for a while he will go out.

Iluigigaluaġupku-pta samma suŋaiġñiaqtuŋa.
It is for certain I will stop reacting, although I will for a while find it uncomfortable, not right.

Naatchianiŋaruq-ta samma.
She has probably finished as usual.

Piannaqtut-ta samma.
Undoubtedly they are playing cards again.

Iłiñŋagaa-pta samma.
He had probably learned it already, as usual.

Chapter 18 Savaaksrat

A. Mumikki makua uqallagniġit surilgit (intransitive) Consequential-Conditional aglaat.

1. Uqallakpan iglaġniaqtut. Uqallagman iglaqtuat. 2.
Kanaakkiukpagnik qiñiġniaqtugut. Kanaakkiummagnik qiñiqtuagut.
3. Navikpan qamutaa qianiaqtuŋa. Naviŋman qamutaa qiaruaŋa. 4.
Qannikpan qamutitaġniaŋitchuŋa. Qannigman qamutitaġulaitchuŋa.
5. Quayaqitkumi qianiaqtuq. Quayaqiññami qiaqpaktuaq. 6.
Imaaqpagnik kuuŋmun nutqaġniaqtugut. Imaaġmagnik kuuŋmun
nutqaqtuagut. 6. Pattakulagumnuk uumitchagniaqtuk.
Pattakulagamnuk uumitchaktuak. 7. Anikpata salummaksaġniaqtuŋa.
Animmata salummaksaqtuaŋa. 8. Utiġupta Aalaak ullagniaġiga.
Utiġapta Aalaak naŋirviŋmiisimaruaq. 9. Kaakkuvit niġġiiñ.
Kaakkama niġisuuruŋa. 10. Miqłiqtut savakpakkumiŋ
piḷaiġñiaqtut. Miqłiqtut savakpakkamiŋ piḷaiġuurut.

B. Mumikki makua uqallagniġit surilgit Consequential-Conditional aglaat.

1. Puggutchiqiguvsik quviasugniaqtuŋa. 2. Qimmit niġiqpakkumiŋ
qaaġniaqtut. 3. Naatchiŋitkuvit kasimayyaġnak. 4.
Niġiŋitkuvit kaagniaqtutin. 5. Miqłiqtutin niġiŋitkumiŋ
naŋiliġñiaqtut. 6. Uqallaŋitkuvit uqallagniaqtuŋa. 7.
Niġiŋitkumnuk kaagniaqtuguk. Niġiḷuk. 8. Siku qaiŋitpan aivġit
qaiñiaŋitchut. 9. Siḷakkuaŋitpata siḷakkuaġniaqtuŋa. 10.
Puggutchiqisitchik anisukkuvsik. 11. Aquvsalaaġuvit qianak.
12. Katakpagnik uumitchagniaqtuŋa. 13. Tikitkupta
niġiñiaqtugut. 14. Tikitkumi ullagniaġaa aakani. 15.
Aullaġumik uvlupak, uvlaakun tikiññiaqtuk. 16. Makitkuma
aquvsalaaġniaqtutin. 17. Iḷisaġitchik piḷḷuataġukkuvsik!. 18.

Isiġuvsi tautugniaġiksi. 19. Qaaqpan naniq tupagnak. 20. Puggutchiqiguvsik aitchuġniaġivsik nuŋuraanik.

C. Mumikki makua uqallagniġit surilgit Consequential aglaat.

1. Kallugman aġnaq tupakpa? 2. Aġviqsiuġamiŋ tupiġmi piannaġuurut. 3. Qulaunman tiŋŋun unnuami tusaasuugaat. 4. Aquvsalaaqavit immamun, pattakularuaq Siġmiaq. 5. Nivvaktaġavsik tupakpisik? 6. Akimagavit nipatuvluta pattakularuagut. 7. Napaatchagaaqapta Siġmiaq akimasuuruq. 8. Nipatuvluni quiqsuġman tupaguuruŋa. 9. Pattakulammata qiaqpaktuaq miqłiqtuq. 10. Aakagalu iñirigamnuk siḷamun annuġaanik, sialuguuruq. 11. Siġmiaq niġiqpakkami naŋiliġuuruq. 12. Aġnaq palluġami qamŋuirraqsisuuruq. 13. Tikiñmata niġiqqaaqłuta airuagut. 14. Siġmiaq quayaqiḷḷuni nuiggaaġman tautukpiuŋ? 15. Iḷaligamnuk iglaŋaqpaktuaq. 16. Salummaksaġmaŋnik iġñika quyasuuruŋa. 17. Piŋatchiġmata niuggaaqtuaq quayaqiḷḷuni. 18. Sisammiġmata aullaqtuak Nuiqsanun uniaġaqłutik. 19. Itchaksriġmata aimmiruaŋa. 20. Kasimayyaġavsik tautukpitkik?

D. Mumiqqaaġlugu apiqqun kiusaġiñ aŋiġlugu, aasiisuli naaggaaġlugu. Inna: Tilaŋman ikayuġuugviuŋ? *Do you help her when she scrubs (something)?* **Ii, tilaŋman ikayuġuugiga. Naumi, tilaŋman ikayusuitkiga.** naagga **Naumi, tilaŋman ikayulaitkiga.**

1. Aimmigavit naalaktuaġuuvigi? 2. Iqalliqigavsi ikayuġuuvasi? 3. Iqaqsrimman ikayuġuuviuŋ? 4. Navigmata igitchuuvisigiŋ? 5. Isiġman iḷisaġiviuŋ? 6. Tuttunmaŋnik siġḷuamun iḷisuuvisigiŋ? 7. Quayaqiññami aqivatin? 8. Nivvaktaġamik aqivatku niviaqsiaq aquppiruaq? 9. Aullaaġmaŋnik malikpigik? 10. Piḷaiġami uqallautisuuvatin?

E. Mumikki makua uqallagniġit suralgit Conditional aglaat.

1. Akkuaġupku miḷuqsautinagu Siġmiamun. 2. Kaŋiqsigumŋa aquvittin akkupak. 3. Atqaanikkuvsiuŋ niġġivik, atqaġumagiksi umiaq. 4. Katitanikkupki kikiagit, katitchumagitin kautat. 5. Miŋulianikkuptitku umiaq, miŋuliġumagiksik niġġivik. 6. Kuviguvsiuŋ kuuŋmun quliaġniaġivsi. 7. Iglaŋagupku samma iglaŋaniaġaatin. 8. Isiġupku iglumun aniñiaqtuŋa. 9. Iqaqsripkaġupku tupiġmi nakuułhaaġniaqtuq. 10. Ikayuġuptigiñ naatchiñiaqtutin qilamik. 11. Tautukkumisin ullaŋniaġaatin. 12. Itqanaiyaanikkumirruŋ atuġniaġaat. 13. Irianikkupku qallun kiitaaġniaġitka. 14. Qiñiġaanikpasik ququulasaġivsiŋŋa, aiñiaġivsik qamutitaġluŋa. 15. Qiñiġaanikkumisiguk aggisuutiniaġniraatiguk. 16. Iḷisaanikkuvsiuŋ atuun qaiyumausi. 17. Atuanikkuvsiuŋ tea-tuġniaqtugut. 18. Tupiq nappaanikkuptigu, pisuaġluta Arguġamun qaukkiaġniaqtugut. 19. Aiganikkuptigiŋ qaugautivut, umiaqtuġluta Utqiaġviŋmuŋniaqtugut. 20. Ikayuanikkumisin aiñiaġniruaq. 21. Qaiñiaġniruaq, ikayuanikkumiuŋ aakani iqaqsriruaq.

F. Mumikki makua uqallagniġit suralgit (transitive) aglaat iḷisatqiutauruat akunniġutignun +tit —munlu +pkaq —munlu. Taiguaqqaaġlugi iluqaisa uqallagniġit savaksaġitin.

1. Aquvititkupku aŋutaiyaamun naviŋniaqtuq. If the boy sits on it, it will break. 2. If youd make her get hurt, she will cry loudly. Anniġumi qianiaqtuq. 3. Atqaqtitkumŋa qiariñiaġikpiñ. If/when I get down, I will make you cry. 4. If you let the ball be thrown by the woman, I will catch it. Aġnam miḷuqsautikpagu ayuktaq, akkuaġniaġiga. 5. Maqpiġaat taiguaqtitkuvsigiŋ aġnaiyaamun nakuuniaqtuq. If the girl reads the book, it will

be good. 6. If Aaŋa lets the kayak be used by Siġmiaq, Siġmiaq's wife will be happy. Qayaq Siġmiam atuqpagu, nuliaŋa quviasugniaqtuq. 7. Atuun iḷisaqtitkuptigu aġnaiyaanun iḷiññiaġaat. If the girls study the song, they will learn it. 8. Atuqtitkupki uniat Siġmiamun, nuliaŋa maliŋniaqtuq. If Siġmiaq uses the sled, his wife will follow. 9. If we let the seals be butchered by the girls, they will have fun. Niviaqsiat piḷakkumisigiŋ natchiit aliasuŋiññiaqtut. 10. Aalaaŋmun atuqtitkuptitku suppun quviaginiaġiga. If Aalaak uses the gun, I will be happy about it.

G. Mumikki makua uqallagniġit aglaat Conditional-giḷḷu Consequential-giḷḷu, iḷisatqiutauruat akunniġunmun -muuti-nv (t)"to take *her/him/it* to a ____"-mun.

1. Naatkuptigu tauqsiġñiaġviŋmuutiniaġikput. Naatkaptigu tauqsiġñiaġviŋmuutiraqput. 2. Miquanikkupku Aalaaŋmuutiniaġaa. Miquanikkapku Aalaaŋmuutiraa. 3. Miŋulianikkumiuŋ qaiññiaġniraa Aalaagmun. Miŋulianikkamiuŋ qaiññiraa Aalaagmun. 4. Allamik piḷiuġniaqtuguk naatkanikkuptigu una. Allamik piḷiuqtuaguk naatkaptigu. 5. Naatkuptigiŋ aitchuġniaġivsigiñ. Naatkaptigiŋ aitchuqtavsigiñ. 6. Aullaġniaġniruak naatkumitku umiaq. Aullaġniruak naatkamitku umiaq. 7. Atigaa miquġniaġniraa miquanikkumigik kammak. Atigaa miquġniraa miquanikkamigik kammak. 8. Utiġniaġniruat tautuanikkumirruŋ iglu. Utiġniruat tautuanikkamirruŋ iglu. 9. Niġiñiaġniruak miŋulianikkumitkik umiaġlu qamunlu. Niġiñiruak miŋulianikkamitkik umiaġlu qamunlu. 10. Utiġniaġniruak mauŋa aputaiqpagu. Utiġniruak mauŋa aputaiġmagu. 11. Umiaq atuġniaġniraa sikuiqpagu. Umiaq aturraqsiñiraa sikuiġmagu. 12. Tusaasukkikput atuqpagu. Tusaasuguugikput atuġmagu.

13. Aiñiaqtugut atuanikpagu "Ikka-Pikka-Kanna-Uvva". Airuagut atuanigmagu "Ikka-Pikka-Kanna-Uvva". 14. Qaiñiaġniruaq aiyugaaġumni. Qaiñiruaq aiyugaaġamni. 15. Iḷuiginiaġniraa Aalaagum qiñiqpani. Iḷuiginiraa Aalaagum qiñiġmani.

H. Mumikki.

1. Suaŋniaġnirai naanŋitparruŋ uvlupak. 2. Akiiḷaqtinniaġniraa aġnamun pisukpaitpagu. 3. Tuniñiraa aġnamun uvlupak pavritquŋił̣ł̣uni. 4. Iḷisimaguptitku ullaglugu ikayutku. 5. Ullagniaġniravsiŋŋa tautukkuvsiŋŋa. 6. Ikayuġniaŋitkikpiñ ullagniaŋitkumŋa uvlupak. 7. Akatchigaluaġmatku aġnaiyaaq piuraaqtuaq, anittakka aŋutaiyaak. 8. Tuniñigapku aġnamun, Siġmiam iglautigiraani. 9. Siġmiam iglautigimmaŋa iglaqasiqsaġa. 10. Uvlaakutaaġuptitkik tikiññiaŋitkisik. 11. Nannum upaktuqpani pisiksaġniaġniraa. 12. Iḷisimammagi aakami tukkiqsuġai. 13. Aglaan uumigigumigi tukkiqsuġniaŋitkai.

I. Mumikki.

1. Isumagigaluaġaptigiñ qairuaguk. 2. Uumigigaluaġamiuŋ tukkiqsuŋisimaraa. 3. Iluigigaluaġamitku uqaġniqtik, piiqsimaraak. 4. Aptarigaluaqapku miquqtiłługu, aitchuqtaġa ammiñik imnaiñik. 5. Niġiqasiġaluaqapki akku. 6. Uqaqatigigaluaġupku aniyumautin. 7. Tautuguliġaluaġapkiñ takuraqpiñ. 8. Tusaasuliġaluaġaptigu, ququularaqpuk California-mun. 9. Savaqatigigaluaġumni uumisugniaqtuq. 10. Uumigigaluaġumisin samma uumisuŋaiġñiaqtuq. 11. Tupiġmi atuġaluaġumiuŋ, aanniaġniraa Aalaaŋmun Piŋatchiqpata. 12. Pigaaqtitkaluaġumigik tuttaaqtinniaġniraik. 13.

Uqautigaluaġamni susuitchuq. 14. Uqautigaluaġmaŋa susuiñmiuŋa. 15. Samma iglaŋagaluaġumisin iqsuktarraqsiñiaġaatin. Iglaġnak. 16. Iqsuktaġaluaġumisin samma, piłaiġumi aġiuniaqtuq. Aġiukpan iglaġumautin. 17. Qiñiġruaġaluaġumisin samma, iglarraqsiñiaqtuq. 18. Iglaġaluaġumi samma, upaktuġniaġaatin. Qimakkumautin.

J. Mumikki makua uqallagniġit aglaat iłisatqiutauruat akunniġunmun **+saq**-vv "should definitely"-mun.

1. Isiġuviñ igniġvik ikitchaġiñ. Isiġuma ikinniaġiga igniġvik. Isiġumi ikinniaġaa igniġvik. 2. Aniguvsik qamitchaġisik nannit. Anigumnuk qaminniaġivuk nannit. Anigumik nannit qaminniaġait. 3. Tikitkuvsi isiqsaġiksi qattaq iglumun. Tikitkupta isiġniaġikput qattaq iglumun. Tikitkumiŋ isiġniaġaat qattaq iglumun. 4. Utiqpan aitchuuqsaġiksi suppunmik. Utiqpan aitchuġniaġikput suppunmik. Utiqpan aitchuġniaġaat suppunmik. 5. Naatchikpata salummaqsaġitin puggutaurat. Naatchikpata salummaġniaġitka puggutaurat. Naatchikpata salummaġniaġai puggutaurat. 6. Putukkitkuma qiñiġaqsaġiŋma. Putukkitkuvit qiñiġaġniaġikpiñ. Putukkitkuma qiñiġaġniaġaaŋa. Putukkitkuvit qiñiġaġniaġaatin.

CHAPTER 18 UQALUIT ILISAKSRAT

Maŋŋuit

aggisuuti-	*(t)* to take *her/him/it* home :: **aggisuurrI-**
aġiu-	*(i)* to stop, quit; *(t)* to stop, lose interest in *her/him/it*
aġviqsiuq-	*(i)* to hunt whales
akatchI-	to mess up what *she/he/it* has done, made
akiiłaq(-)	a debt; to buy *(it)* on credit
aliasuŋIt-	*(i)* to have fun, a good time
aptari-	*(t)* to cause *her/him/it* to be busy
aputaIq-	to cease being (of snow)
iluigi-	*(t)* to find *it* uncomfortable, consider *it* to be not right
iłalI-	to shake hands *(with her/him)*
imaaq-	*(i)* to fall into water
imnaIq	sheep, ram, goat
iqsuktaq-	*(i)* to keep wrinkling one's nose; *(t)* to keep wrinkling one's nose at *her/him/it*
isumagi-	*(t)* to think about *her/him/it*
katit-	*(i)* to assemble, congregate; *(t)* to assemble, put *them* into one group or pile
kiita	*(exclamation)* let's go! let's get started!
kiitaaq-	*(i)* to say "let's go!; *(t)* to say "let's go!" to *her/him/it*
kikiak	carpentry nail
kikirrak	carpentry nails$_d$
kikiagit	carpentry nails
kuvraq(-)	net; *(i)* to catch something with a net
maminŋa-	*(i)* to be healed, well
naniġiaq	steel trap
naŋilIq-	*(i)* to become sick
napaatchagaaq-	*(i)* to play darts, mumbletypeg
nappaq-	*(i)* to be now upright, erected; *(t)* to set *it* upright, to build *it=building*
niuggaaq-	*(i)* to break a leg; *(t)* to break *her/his/its* leg
palluq-	*(i)* to lie down on one's stomach
pavrI-	*(t)* to pester *her/him/it*
pI(-)	a ____; *(i)* to participate, do, say; *(t)* to get, do or say *to her/him/it*
piannaq(-)	playing card; *(i)* to play cards
pisiksaq-	*(i)* to shoot an arrow, fire a gun; *(t)* to shoot, fire *at her/him/it*
qattaq	water barrel
qaukkiaq-	*(i)* to go duck hunting
qiñiġruaq-	*(i)* to stare maliciously; *(t)* to stare maliciously at *her/him/it*
quayaqIt-	*(i)* to slip on one's foot and fall
ququula-	*(i)* to holler; *(t)* to holler, yell at *her/him/it* wanting *her/his/its* attention, to make a telephone call to *her/him*
quviagi-	*(t)* to be happy because of *her/him/it*
quyapaluk-	*(i)* to be very thankful, appreciative
samma	it is thus

savaaq	job, work; object being worked on
sikuIq-	to go away (of ice)
siḷa	weather, sky, atmosphere, out of doors
suak-	*(t)* to scold *her/him/it*
suka-/sukat-	*(i)* to fast
sukaIt-	*(i)* to be slow
susuIt-	*(i)* does not do a thing, does not respond; *(t)* does not do anything to *her/him/it*
taquʳaq(-)	food taken along on expedition or journey; *(i)* to bring, take food along
tukkiqsuq-	*(t)* to offer *her/him* a place to stay
tunI-	*(t)* to sell *it*
tupak-	*(i)* to be startled
tuttaaq-	*(i)* to go to bed
tuttaat	bed
upaktuq-	*(t)* to rush towards, charge *her/him/it*
uqaq(-)	tongue; *(i)* to talk; *(t)* to talk to *her/him/it*
uqaqatigi-	*(t)* to have a conversation with *her/him/it*
uqauti-	*(t)* to talk to *her/him/it*
***uumi**	
uumigi-	*(t)* to dislike *her/him/it*
uumisuk-	*(i)* to be mad, angry
uumitchak-	*(i)* to become angry, mad
uumitchaI-	*(t)* to make, cause *her/him/it* to become angry
uutiqtit-	*(i)* to burn oneself
uvlaakutaaq-	*(i)* to put off doing something until tomorrow; *(t)* to put off doing *it* until tomorrow

Akunniġutit

±anik-*vv*	to already ____
+kanik-*vv*	*(restricted to verb stems with t final consonant)*
±anik-*vv* *plus* Consequential-Conditional ending	after
+k/galuaq-*vv* *plus* Consequential ending	even when, because (for a while), for a while
+k/galuaq-*vv* *plus* Conditional ending	even if, regardless if, although for a while
-lIuq-*nv* **'=Iuq-*nv*** **-lI-*nv*** **'=I-*nv***	to make or build a ____; work on a ____
+niQ *vn*	result, activity, fact, condition of ____ing
+p/vaIt-*vv*	to ____ too much/be _____ too much
qasIq-*vv	*(t)* to ____ together with *her/him/it*
qatigi-*vv	*(t)* to have *her/him/it* as one's co-____er
+[s]ulIq-*vv*	to become wanting to ____

Isukłiqpiaq

±pta	*indicates predictability*

Chapter XIX POSSESSED RELATIVE NOUNS and DEMONSTRATIVE RELATIVE PRONOUNS

19.1 A relative noun has two functions. It can be the subject of a transitive verb with 3rd person endings,

Aŋutim pisikkaa tuttu.
The man shot the caribou.

Aaŋamlu Siġmiamlu iḷisimagaak.
Aaŋa and Siġmiaq know it.

Nannum malikatarraqsimmani nutqaqłuni palluqtuq.
When the polar bear began chasing him, he stopped and lay prone on his stomach.

Niviaqsiak piḷarraqsimmatku ugruk, aisaqtuaŋa.
I started for home, when the young women$_d$ began butchering the bearded seal.

Iñuit qiñiġaat umiaqpak kiviruaq.
The people are watching the ship sink.

Iḷisaqtuat ivaġait aglautitiŋ.
The students are searching for their pencils.

or it can be the possessor of another noun,

Aakam atigiŋa qiññaġikpaktuq.
Mother's parka is beautiful.

Aaŋam supputaa nutaaguruq.
Aaŋa's gun is new.

Nannum piayaaŋik nuiruk ivuniġniñ.
The young cubs of the polar bear emerged from the ice ridges.

Niviaqsiak umiaŋak putumaruaq.
The young womens$_d$' boat has a hole in it.

Itqiḷit umiaŋat kiviruaq.
The boat belonging to the Indians sank.

Iḷisaqtuat aglautiŋit uvuŋakki.
Put the students' pencils here.

19.2 Relative nouns can be either possessed or unpossessed. Unpossessed relative nouns have been presented in Chapter IX of the North Slope Iñupiaq Grammar: First Year. The following chart shows the relative endings with 1st, 2nd, 3rd, and 3rd reflexive person possessor.

		POSSESSED		
		s	d	p
	s	**+gma**	dual **+ma**	**+gma**
P	1d	**-mnuk**	-->	-->
O	p	**-pta**	-->	-->
S	s	**+kpit/ñ**[1]	dual **+kpit/ñ**	**+kpit/ñ**[1]
S	2d	**-vsik**[2]	-->	-->
E	p	**-vsI**	-->	-->
S	s	**:ata /-ŋata**[3]	**-ŋiksa**	**-ŋisa**
S	3d	**:akta/-ŋakta**	**-ŋiksa** ↓	--> ↑
O	p	**:atta/-ŋatta**	<--	**-ŋisa**
R	s	**÷mI**	dual **+mI**	**÷mI**
	3Rd	**÷mik**	-->	-->
	p	**÷mik/ŋ**	-->	-->

[1] alternate form is **+vit/ñ**
[2] alternate form is **-ptik**
[3] alternate forms are **:an/-ŋan**

Here are some examples.

igluŋma	of my house *or* my houses
tupiġma	of my tent *or* my tents
savigma	of my knife *or* my knives
iglukpit	of your house *or* houses
tupiqpit	of your tent *or* tents
savikpit	of your knife *or* knives
iglumi	of his own house *or* houses
tupiġmi	of his own tent *or* tents
savigmi	of his own knife *or* knives
iḷamnuk	of our$_{d}$ relative *or* relatives$_{d/p}$
iḷavsik	of your$_{d}$ relative *or* relatives$_{d/p}$
iḷamik	of their$_{d}$ own relative *or* relatives$_{d/p}$
iḷapta	of our relative *or* relatives$_{d/p}$
iḷavsi	of your relative *or* relatives$_{d/p}$
iḷamiŋ	of their own relative *or* relatives$_{d/p}$

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19.3 Demonstrative pronouns in relative case may be used in apposition to the possessed relative nouns to remove any ambiguity. Here are some examples.

a. **Avilaitqatigma ikayuġniaġaatin.**
My friend *or* friends$_{d/p}$ will help you.

Uuma avilaitqatigma ikayuġniaġaatin.
My friend who is right here (r, v) will help you.

Avilaitqatigma ukuak ikayuġniaġaatin.
My friends$_d$ who are right here (r, v) will help you.

Ukua avilaitqatigma ikayuġniaġaatin.
My friends who are right here (r, v) will help you.

b. **Savaqatimnuk iḷisaġiniraasik.**
Our$_d$ friend *or* friends$_{d/p}$ said that they recognized you$_d$.

Iktuma savaqatimnuk iḷisaġiniraasik.
Our$_d$ friend who is over there (r, v) said that he recognized you$_d$.

Ikkuak savaqatimnuk iḷisaġiniraasik.
Our$_d$ friends$_d$ who$_d$ are over there (r, v) said that they$_d$ recognized you$_d$.

Ikkua savaqatimnuk iḷisaġiniraasik.
Our$_d$ friends who$_p$ are over there (r, v) said that they recognized you$_d$.

19.4 Here is a list of the singular, dual and plural forms of the demonstrative pronouns in relative. Their corresponding singular absolutive pronouns and adverbs are given directly below the singular relative pronouns. The dual and plural forms of the relative and absolutive pronouns are identical. (See Chapter XIII of North Slope Inupiaq Grammar: First Year).

	singular	dual	plural
relative:	**uuma**	**ukuak**	**ukua**
absolutive:	**una**	**ukuak**	**ukua**
adverb:	**uvva**		

this, the one near the speaker, within arm's reach, restricted, visible.

	singular	dual	plural
relative:	**mattuma**	**matkuak**	**matkua**
absolutive:	**manna**	**matkuak**	**matkua**
adverb:	**marra**		

this, the one near the speaker, within arms's reach, extended, visible.

	singular	dual	plural
relative:	**iktuma**	**ikkuak**	**ikkua**
absolutive:	**igña**	**ikkuak**	**ikkua**
adverb:	**ikka**		

that, the one there, away from speaker and the listener, one down the coast to the west or the one across from here (across a river, large area or body), restricted, visible.

relative:	**aptuma**	**apkuak**	**apkua**
absolutive:	**amna**	**apkuak**	**apkua**
adverb:	**avva**		

that, the one over there, away from the speaker and the listener, or the one down the coast to the west, extended, visible.

relative:	**aptuma**	**apkuak**	**apkua**
absolutive:	**amna**	**apkuak**	**apkua**
adverb:	**amma**		

that, the one on the other side of a barrier or in another room or house, not visible.

relative:	**kattuma**	**katkuak**	**katkua**
absolutive:	**kanna**	**katkuak**	**katkua**
adverb:	**kanna**		

that, the one below the speaker and the listener, the one in a container, the one near the doorway, the one near the ocean, the one downriver, or the one down along the coast to the west, restricted, visible.

relative:	**uttuma**	**utkuak**	**utkua**
absolutive:	**unna**	**utkuak**	**utkua**
adverb:	**unna**		

that, the one below the speaker and the listener, the one in a container, the one near the doorway, the one near the ocean, the one downriver, or the one down along the coast, to the west, restricted, visible.

relative:	**saptuma**	**sapkuak**	**sapkua**
absolutive:	**samna**	**sapkuak**	**sapkua**
adverb:	**samma**		

this, the one inside the container, near the speaker (speaker can reach inside the container and touch the object), not visible

or

that, the one below the speaker and the listener, the one inside a large container (speaker cannot reach in and touch the object), or the one by, on, in the ocean, not visible.

relative:	**kiktuma**	**kikkuak**	**kikkua**
absolutive:	**kigña**	**kikkuak**	**kikkua**
adverb:	**kigga**		

that, the one outside in the vicinity of the house, away from the speaker and the listener, restricted, visible.

	singular	dual	plura
relative:	**qaktuma**	**qakkuak**	**qakkua**
absolutive:	**qagna**	**qakkuak**	**qakkua**
adverb:	**qagga**		

that, the one outside in the vicinity of the house, away from the speaker and the listener, extended, visible.

relative:	**qakiptuma**	**qakipkuak**	**qakipkua**
absolutive:	**qakimna**	**qakipkuak**	**qakipkua**
adverb:	**qaŋma**		

that, the one outside (around the house) or the one next door, away from speaker and listener, not visible.

relative:	**kiptuma**	**kipkuak**	**kipkua**
absolutive:	**kimña**	**kipkuak**	**kipkua**
adverb:	**kivva**		

that, the one inside the house or a tall, huge container, or the one up the coast, to the east, restricted, visible.

relative:	**qaptuma**	**qapkuak**	**qapkua**
absolutive:	**qamna**	**qapkuak**	**qapkua**
adverb:	**qavva**		

that, the one inside the house or tall container on its side (the object can be seen through an opening), or the one up the coast, to the east, extended, visible.

relative:	**qaptuma**	**qapkuak**	**qapkua**
absolutive:	**qamna**	**qapkuak**	**qapkua**
adverb:	**qamma**		

that, the one inside the house or a large container, or the one up the coast, to the east, not visible.

relative:	**piktuma**	**pikkuak**	**pikkua**
absolutive:	**pigña**	**pikkuak**	**pikkua**
adverb:	**pikka**		

that, the one up there, the one away from the ocean, or the one upriver, away from the speaker and the listener, restricted, visible.

relative:	**paktuma**	**pakkuak**	**pakkua**
absolutive:	**pagna**	**pakkuak**	**pakkua**
adverb:	**pagga**		

that, the one up there, the one away from the ocean, or the one upriver, away from the speaker and the listener, extended, visible.

relative:	**paptuma**	**papkuak**	**papkua**
absolutive:	**pamna**	**papkuak**	**papkua**
adverb:	**pamma**		

that, the one up there (upstairs, inland, above the clouds, in heaven), not visible.

	singular	dual	plural
relative:	**pakiptuma**	**pakipkuak**	**pakipkua**
absolutive:	**pakimna**	**pakipkuak**	**pakipkua**
adverb:	**paŋma**		

that, the one directly above the house or on the roof, not visible.

relative:	**aktuma**	**akkuak**	**akkua**
absolutive:	**agna**	**akkuak**	**akkua**
adverb:	**agga**		

that, the one across from here (on the other side of the river, street, lake or lagoon), not visible.

relative:	**akiptuma**	**akipkuak**	**akipkua**
absolutive:	**akimna**	**akipkuak**	**akipkua**
adverb:	**aŋma**		

that, the one across from here (on the other side of the river, street, lake or lagoon), not visible.

relative:	**sakiptuma**	**sakipkuak**	**sakipkua**
absolutive:	**sakimna**	**sakipkuak**	**sakipkua**
adverb:	**saŋma**		

that, the one in the **qanitchat** "enclosed front porch", not visible (the speaker is inside the house).

relative:	**iptuma**	**ipkuak**	**ipkua**
absolutive:	**imña**	**ipkuak**	**ipkua**
adverb:	**imma**		

that, the one in the past, the aforementioned one, or the one not yet seen or realized but expected.

Singular relative demonstrative pronouns are formed by adding **+t/ruma** or its shortened form **uma** to the stems (see Chapter XII, section 13.9 of the North Slope Iñupiaq Grammar: First Year).

19.5 Here are more examples of sentences with possessed relative nouns and relative demonstrative pronouns as subjects of transitive verbs.

Kiptuma qimmiġma niġiraa.
My dog (up the coast to the east or inside a dwelling, r, v) ate it.

Aptuma avilaitqatimnuk ullaŋniaġaasik.
Our$_d$ friend over there (e, v) will go to you$_d$.

Piktuma nipauqłuktautikpit kattaqiraa.
That horn of yours$_s$ up there (r, v) fell on him.

Iktuma avilaitqatigma aattaani mitchaaġviŋmun.
That (r,v) friend of mine over there took me to the airport.

Kattuma kigusiqirikpit kigusiqisuktaani.
That (r,v) dentist of yours$_{\blacksquare}$ wanted to work on my teeth.

Savaqatipta uuma aiyugaaqtaatigut.
Our (r,v) co-worker here invited us.

19.6 In order to say in Iñupiaq, "Her father's parka is beautiful" in which "her" is not specified, a possessed relative noun ending is attached to the word for "father" **aapa**; and a possessed absolutive noun ending is attached to the word for "parka" **atigi**.

Aapaŋata atigiŋa qiññaġikpaktuq.
Her father's parka is beautiful.

Here are further examples.

Qimmiŋakta pamiuŋa qatiqtuq.
Their$_{a}$ dog's tail is white.

Iglupta upkuaŋa kaviqsuq.
The door of our house is red.

Kigusiqirikpit nuliaŋa kanna isiqtuq.
Your$_{\blacksquare}$ dentist's wife has entered down there (r,v).

Savikpit nuvuŋa naviŋaruq.
The tip of your$_{\blacksquare}$ knife is broken.

When the the least direct possessers are identified, they are expressed in the unpossessed relative forms.

Aalaagum aapaŋata atigiŋa qiññaġipaluktuq.
Aalaak's father's parka is beautiful.

Aŋutaiyaak qimmiŋakta pamiuŋa qatiqtuq.
The boys$_{a}$' dog's tail is white.

Here are more examples.

Siġmiam atchaŋata atigaa atuġukkaluaġiga.
I would like to wear Siġmiaq's aunt's parka.

Ikkuak iññuk tupiŋakta upkuaŋa mikiruq.
Those$_{a}$ (over there, r,v) persons$_{a}$' tent's door is small.

Aalaagum atchami atigaa atuġniaġniraa.
Aalaak said that she will wear her (own) aunt's parka.

(Aalaak=she=her)

Ikkuak iññuk tupiġmik upkuaŋa agliłaaġniaġniraak.
Those$_a$ (over there, r,v) persons$_a$ said that they$_a$ are going to enlarge their$_a$ tent's door.

Ikkuak iññuk tupiġmik upkuaŋa agliłaaġniaġniraak Siġmiamun.
Those$_a$ (over there, r,v) persons$_a$ said that their$_a$ tent's door will be made larger by Siġmiaq.

19.7 So far, word order has been free in our study of Iñupiaq. The function of each word in a sentence is identified by its ending.

But in a noun phrase containing more than one possessed relative noun and an unpossessed relative noun, word order is important. Let us look at the following noun phrase:

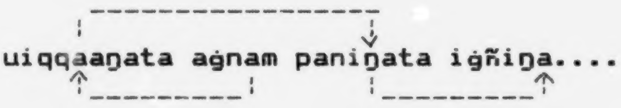
aġnam uiqqaaŋata paniŋata iġñiŋa....
the woman's first husband's daughter's son....

When the unpossessed relative noun **aġnam** switch places with the possessed relative noun **uiqqaaŋata**, as in ....

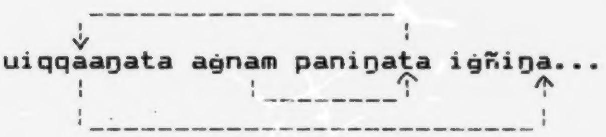
uiqqaaŋata aġnam paniŋata iġñiŋa...

the direct ownership of the first husband as well as the direct ownership of the son become ambiguous. The noun phrase has two translations.

1. the woman's first husband's daughter's son...



or 2. the woman's daughter's first husband's son...



When the unpossessed relative noun **aġnam** is between the last possessed relative noun **paniŋata** and the head noun **iġñiŋa** the direct ownership of the first husband and the direct ownership of the son is made clear.

uiqqaaŋata paniŋata aġnam iġñiŋa...

The sentence above translates " the woman's daughter's first husband's son".

One should position the unpossessed relative noun either at the beginning of the noun phrase or in semi-final position to avoid ambiguity.

a. 1. **aŋaiyyuliqsim atchaŋata iġñiŋata qimmiŋa...**

the minister's aunt's son's dog...

2. **atchaŋata iġñiŋata aŋaiyyuliqsim qimmiŋa...**

the minister's son's aunt's dog

b. 1. **anauraġauraqtim argaaŋata kuvluŋata tunuŋa...**

the baseball player's glove's thumb's back-side...

2. **argaaŋata kuvluŋata anauraġauraqtim tunuŋa...**

the baseball player's thumb's glove's back-side...

c. 1. **kaamniġum nukaaluŋata avilaitqatiŋata kuvluŋa...**

the carpenter's younger sibling's friend's thumb...

2. **nukaaluŋata avilaitqatiŋata kaamniġum kuvluŋa...**

the carpenter's friend's younger sibling's thumb...

When the unpossessed relative noun is expressed at the beginning of the noun phrase, the head noun is owned directly by the possessed relative noun immediately preceding it.

Aaŋam qimmiŋisa anuŋisa akłunaaŋi...
Aaŋa's dogs' harnesses' ropes...

When the unpossessed relative noun is in semi-final position (immediately preceding the head noun), the head noun is owned directly by the first possessed relative noun.

Avilaitqatiŋata aakaŋata Aaŋam miquutiŋa...
Aaŋa's mother's friend's sewing machine...

When the head noun is in initial position, immediately followed by the unpossessed relative noun, the most direct owner is the last possessed relative noun in the noun phrase.

Miquutiŋa Aaŋam avilaitqatiŋata aakaŋata....
Aaŋa's friend's mother's sewing mother...

Keep in mind that some relationships are not possible, e.g. in sentence b.2. in which the thumb cannot own a glove; therefore sentence b.2. is grammatical but illogical. Also it is awkward to use more than two possessed relative nouns in a noun phrase.

19.8 The use of the relative reflexive possessive ending indicates that the owner of the owner of the definite object (in absolutive) is also the subject of the verb. Here are some examples. The second sentence contains a noun with a reflexive possessive ending.

a. **Kattaqigaa kautamik iġñiŋata qimmiŋa.**
He dropped a hammer on her son's dog.

Kattaqigaa kautamik iġñiġmi qimmiŋa.
He dropped a hammer on his own son's dog.

b. **Igluŋata upkuaŋa miŋuliqsimaraa kaviqsaamik.**
I found out, that he painted the door of her house red.

Iglumi upkuaŋa miŋuliqsimaraa kaviqsaamik.
I found out, that he painted the door of his (own) house red.

c. **Aatauraŋatta uiŋata umiaŋa atuġukługu apiġigaat.**
They asked her because they wanted to use their elder sister's husband's boat. (they=they)

Aatauraġmiŋ uiŋata umiaŋa atuġukługu apiġigaat.
They asked her because they wanted to use their own elder sister's husband's boat. (they=they=their) (her=may either refer to their own elder sister or someone else)

In the following sentence "her" refers to their own elder sister, and in the subsequent sentence "her" refers to their (own) mother.

Aatauraġmiŋ uiŋata umiaŋa atuġukługu apiġigaat aatauraqtiŋ.
Wanting to use their (own) elder sister's husband's boat they asked their (own) elder sister.

Aatauraġmiŋ uiŋata umiaŋa atuġukługu apiġigaat aakaktiŋ.
Wanting to use their (own) elder sister's husband's boat they asked their (own) mother.

19.9 A noun with a reflexive possessive ending cannot function alone as the subject of a main verb. But it may serve as a conjunct subject with the possessor noun. The two nouns are joined by the conjunction enclitic **+lu**, which is attached to the reflexively possessed noun.

The possessor noun is expressed in the absolutive case if the verb is intransitive.

Iñuk, qimmiñiḷu qiñiġnaqsirut.
The person and his own dogs are now visible.

Aġnaiyaaq, aakaniḷu aniruk.
The girl and her own mother went out.

If the verb is transitive, the possessor noun is expressed in the relative case.

Saaŋiam, miqłiqtuniḷu paaġaat Aaŋa.
Saaŋiaq and her own children are meeting Aaŋa (who is arriving).

Nukatpiam aatauraniḷu ullakkaat umiaq.
The young man and his elder sisters are going to the boat.

19.10 BUT, a reflexively possessed noun can function as the subject of a Consequential-Conditional verb. The first sentence in each set of the following examples contains a reflexively possessed noun as a subject of a Consequential-Conditional verb.

a. **Aakani isiġman tupapaluktuq.**
He was sure startled when his (own) mother came in.

Aakaŋa isiġman tupapaluktuq.
He was sure startled when her mother came in.

b. **Qimmiqtiŋ aimman quyatchapaluktut.**
They became very happy when their (own) dog came home.

Qimmiŋat Siġmiatkut aimman Aaŋatkut quyatchapaluktut.
Siġmiaq and his family were overjoyed when the dog beloning to Aaŋa and his family came home.

c. **Avilaitqatigni isiqpagnik qiñiġaġniaġaik.**
She will take a picture of her (own) two friends, when they$_d$ come inside.

Avilaitqatiŋik isiqpagnik qiñiġaġniaġaik.
She will take a picture of his two friends$_d$, when they$_d$ come inside.

d. **Avilaitqatimi paqinmagu quyapaluktuq.**
She was very happy when her (own) friend found it.

Avilaitqatiŋata paqinmagu quyapaluktuq.
She was very happy when his friend found it.

e. **Iġñiġmik tautugiaġmatik quyapaluktuk.**
They$_d$ were overjoyed when their$_d$ (own) son came to see them$_d$.

Iġñiŋakta tautugiaġmatik quyapaluktuk.
When their$_d$ son came to see them, they$_d$ were overjoyed. (their$_d$≠they$_d$)

19.11 In the following examples, the first sentence of each set contains a reflexively possessed noun as the subject of a Consequential-Conditional verb with a reflexive ending. Then, the second sentence of each set contains a reflexively possessed noun as the subject of the Consequential-Conditional verb with a non-reflexive ending.

a. **Nuliami kiułłagmani tupapaluktuq.**
When his (own) wife answered him angrily, he sure was surprised. (his=him=he)

Nuliami kiułłagmagu tupapaluktuq.
When his (own) wife answered her angrily, he sure was surprised.

b. **Iġñiġmik uqaqatigisugmatik quviatchaktuk.**
When their$_d$ (own) son wanted to talk with them$_d$, they$_d$ became happy. (their$_d$=them$_d$=they$_d$)

Iġñiġmik uqaqatigisugmagik quviatchaktuk.
When their$_d$ (own) son wanted to talk with them$_d$, they$_d$ became happy. (their$_d$≠them$_d$) (their$_d$=they$_d$)

19.12 The first person possessed relative forms for **aaka** "mother", **aapa** "father, **aana** "grandmother/grand-aunt", and **ataata** "grandfather" are irregular. The final vowel **a** of each noun is lengthened to form the possessed relative form. Here are some examples. In the first sentence of each set of examples, the unpossessed form is used. In the second sentence the possessed absolutive form is used. Then in the third sentence the possessed relative form is given.

a. **Aaka tauqsiġñiaġviŋmuktuq pisuaqłuni.**
Mother is walking to the store.

Aakaga tauqsiġñiaġviŋmuktuq pisuaqłuni.
My mother is walking to the store.

Aakaa avilaitqataa tauqsiġñiaġviŋmuktuq pisuaqłuni.
My mother's friend is walking to the store.

b. **Aapam uqautigai miqłiqtuni.**
The father is talking to his own children.

Aapaga uqautiniaġniraa aapakpit.
Your father said that he would talk to my father.

Aapaa uqautiniaġniraatigut uvlaakun.
My father said that he would talk to us tomorrow.

19.13 Postbase **+mmI-***vv* means "also". When intransitive Indicative endings are used with this postbase, the initial consonat **t** or **r** is deleted from the endings. Here are some examples.

Qiññaġigmiuq atigaa.
His parka also looks nice, well tailored.

Uŋiariqpagmiugut.
We are also very worried.

Miquyummiutin.
You are also a good seamstress.

Nalummiuŋa.
I also did not know.

Otherwise it attaches normally to other endings.

Nipatummivł̣uni qattauraġami nakuuruq.
It is good, besides being loud when it rings.

Uqautimmiraatiguk aapaŋata unnuaq.
His father also talked to to last night.

Ił̣isaġimmiviuŋ atqaġman qamunmiñ?
Did you also recognize him when he stepped down from the car?

19.14 Postbases **±ŋa-**_vv_, **-paluk(-)**_nn,vv_, **±qan** <> **qati** _vn_, and **+t/ri** _vn_.

A. Postbase **±ŋa-**_vv_ means "to have already ____ed; to be in a state of being".

Here are some examples.

Aglił̣aaŋaruq atigaa.
His parka has been made larger.

Upkuaŋaruq.
The door is closed.

Aiyugaaŋagitka.
I have invited them.

Aniŋaruk.
They$_d$ have gone out.

Saquŋaruq.
It is crooked, bent.

Tuquŋarut.
They are dead

B. Postbase **-paluk(-)**_nn,vv_ is exclamatory. It is used when making an observation and one is surprised at the large size or the amount of activity involved. The interjection **asu** is used frequently with this postbase. It indicates that the event described is a past event.

Here are some examples.

Iglupaluk igña.
What a big house that one over there (r, v) is.

Supputipaluk pagna.
What a big gun that one up there (e, v) is.

Supputipalua asu!
His gun was so big!

Qiapaluktuq igña.
That one over there (r,v) is certainly crying hard.

Qiapaluktuq asu anigavit.
Oh, he cried and cried when you went out.

Kattaqipalukkaa asu sikum qamun.
Oh, the block of ice sure fell on the car.

C. Postbase **-qan<>-qati** *vn* indicates "companion in ____ing". Several words containing this postbase have become lexicalized. They are given in the vocabulary.

Savaqatigma qamutaa kaviqsaaq tautukpiuŋ?
Did you see my co-worker's red car?

Ii, tautuktaġa savaqatikpit qamutaa, aglaan kaviŋitchuq. Suŋaaqtuq.
Yes, I saw your co-worker's car, but it is not red. It is green.

Tuvaaqatikpit kiña atiŋa?
What is your spouse's name?

Avilaitqatimnuk uqallautiraatiguk.
Our$_d$ friend told us$_d$.

D. Postbase **+t/ri** *vn* "one who customarily ____s, or ____ed" or "professional _____" turns a verb stem to a noun. The nouns formed by the use of this postbase may be used in apposition to another absolutive noun to make a complete simple sentence, or it may be used to modify another noun in a noun phrase. Let us look at the following examples.

Aŋun iñuunniaqti.
The man is the doctor. *or*
The doctor is a man.

Aġnaq iñuunniaqti tikitchuq.
The doctor who is female arrived.

Aŋun tiŋŋutitaqti sumukpa?
Where did the pilot who is male go?

Aakaŋa igari.
Her mother is a cook. *or*
The cook is her mother.

Aakaŋa igari tautuktaġa.
I saw her mother, the cook.

Aapiyaŋa iḷisaurri.
His older brother is a teacher. *or*
The teacher is his older brother.

Aapiyaŋa iḷisaurri atuyuruq.
His old brother, the teacher, is a good singer.

Nuliaġa tiŋŋutitaqti.
My wife is an airplane pilot. *or*
The pilot is my wife.

Nuliaġa tiŋŋutitaqti miquyuruq.
My wife who is an airplane pilot is a good seamstress.

19.15 Enclitic **+kiaq** means "I wonder" or "I think". It deletes final consonant **q** and replaces it with a **k**; otherwise it combines with other consonants. **+kiaq** is usually attached to the first word in a sentence.

Miquyurukkiaq nuliaŋa iktuma.
I think the wife of that one over there (r,v) is an excellent seamstress.

Iktumakiaq kiña atiŋa.
I wonder what the name of that one over (r,v) is.

Anauraġauraqtutkiaq anaqapak.
I think they are playing softball tonight.

Aglił̣aaġniaġniraakiaq uvlaakun.
I think she said that she would enlarge it tomorrow.

Uniaġaġlutikkiaq Qikiqtaġruŋmunniaqtut.
I think that they will go to Kotzebue by dogsled.

Interrogative verbs may be used in combination with **+kiaq**. The construction is more a "wonderment" than a question.

Kimunkiaq qaitpauŋ nipauqłuktaun.
I wonder who he gave the trumpet to.

Summankiaq aniva.
I wonder why he left.

Kiakiaq ikayuġniaqpaŋa.
I wonder who is going to help me.

19.16 Interjection **sua** "then lo and behold" or "then to our wonderment" is used with demonstrative pronouns. It may take the place of the main verb.

Sua amna uqallakłuni.
Then to our wonderment the one (in the other room, nv) spoke.

Tammaŋaruaq sua pigña niviŋamavluni.
Then to our wonderment, the one that had been lost was hanging up there (r,v), it become known.

Sua manna aakaa atchaŋa isiqłuni.
Then to our surprise my mother's aunt came in.

Sua kanna aapaa savaqataa makiłłuni uqarraqsivł̣uni.
Then to our surprise my father's co-worker stood up and began to speak.

CHAPTER XIX Savaaksrat

A. Mumikki.
1. my glove, the thumb of my glove 2. our$_d$ younger sibling, our$_d$ younger sibling's friend 3. our father, our father's gun 4. your aunt, your aunt's dentist, 5. your$_d$ uncle, your$_d$ uncle's dog 6. your$_p$ friend, your$_p$ friend's trumpet 7. her doctor, her doctor's daughter; her own doctor, her own doctor's daughter 8. their$_d$ daughter, their$_d$ daughter's friend; their$_d$ own daughter, their$_d$ own daughter's friend 9. their cook, their cook's spouse; their own cook, their own cook's spouse 10. my gloves$_d$, the thumbs of my gloves$_d$ 11. our$_d$ younger siblings, our$_d$ younger siblings' friend 12. our parents, our parents' friends 13. your aunts, your aunts' parkas

B. Mumikki.
1. Argaakka kaviqsuk. Argaaŋma anuŋik kaviqsuk. 2. Argaakiñ suŋaaqpak? Argaakpiñ anuŋik suŋaaqpak? 3. Kuvluka maŋaqtuk. Argaaŋma kuvluŋik maŋaqtuk. 4. Kigusiqirim nuliaŋa miquyuruq. Kigusiqirim nuliaŋata anuŋik quqsuqtuk. 5. Igarim paniŋi tikitchuat uvlaaq umiaqpakun. Igarim paniŋisa annuġaaŋit tikitchuat uvlupak tiŋŋutikun. 6. Aŋaiyyuliqsim nuliaŋa aiyugaaqtaġa tautuquvlugu nutaaq miquutiga. Aŋaiyyuliqsim nuliaŋata avilaitqataa aiyugaaqtaġa tautuquvlugu nutaaq miquutiga. 7. Nukaaluga qimmiqaqtuq. Nukaalugma qimmimi pamiuŋa miŋuliqsimaraa.

C. Mumikki.
1. the young woman, the young woman's older brother, the young woman's older brother's parka, the young woman's own older

brother's parka 2. the preacher, the preacher's wife, the preacher's wife's friend, the preacher's own wife's friend 3. the cook, the cook's spouse, the cook's spouse's dog, the cook's own spouse's dog 4. the pilot, the pilot's airplane, the pilot's airplane's tip, the pilot's own airplane's tip 5. the carpenter, the carpenter's younger sibling, the carpenter's younger sibling's car, the carpenter's own younger sibling's car 6. the dentist, the dentist's boat, the dentist's boat's engine, the dentist's own boat's engine

D. Mumikki.

1. Niviaqsiam aapiyaġmi atigaa aglił̣aagniraa uvlupak. 2. Suli aapiyaġmiŋ argaaŋik naanniraik unnuaq. 3. Aaŋam nukaaluŋmi supputaa nutaaq nakuaġivlugu, atuġukkaa aŋuniaġumik aapiyanił̣u ukiaġu. 4. Aaŋam atchaŋmi kigusiqiriŋa aiyugaaqtaa, ił̣autquvlugu uniaġaġumik aapiyanił̣u iġġisigun ukiaġu. 5. Aatauraġmi kigusiqiraalu iñuunniaqtaalu nakuaġigaik Aaŋam. 6. Anauraġauraġamiŋ anaqaksrami ił̣agisuugaik kigusiqirił̣u iñuunniaqtiłu. 7. Iñuunniaqti uqił̣aruq. 8. Niviaqsiam atiŋa Quupak. 9. Aapiyaġmi Aaŋam atigiŋalu argaaŋiglu naatqaaqługit kammirraqsiraa nukaaluni Aimaq. 10. Aaŋamlu Aimamlu aniqatiktik Quupak nakuagikpakkaak. 11. Quupak miquyuvluni miqullaturuq. 12. Aapiyanił̣u nukaalunił̣u Quupaum annuġaaliuġuugaik. 13. Aapiyaġmi Aaŋam anuŋik naatqaaqługik, Quupaum anuliuqtaa nukaaluni Aimaq. 14. Aaŋamlu Aimamlu anuŋik qiññaġiksuk. 15. Tiŋŋutitaqti ił̣agigaat anauraġauraqtit. 16. Ił̣aanni ił̣aulaitchuq anauraġauraġmata tiŋŋutitaqłuni. 17. Anaqapak ił̣auniaŋitchuq. 18. Tiŋŋutitaqtim uiñi ullagniaġniraa

Qikiqtaġruŋmun uvlaakun. Tiŋŋutitaqtim uimi aŋayuqaak ullagniaġniraik Qikiqtaġruŋmun uvlaakun.

E. Mumikki.
1. Kaamniġum qimmiŋa qatiqtuġlu maŋalaaqtuġlu. 2. Pamiuŋa qatiqtuġlu maŋalaaqtuġlu. 3. Aglaan kamniġum qimmiŋata pamiuŋata nuvua suŋauraaqtuq! 4. Qanuqłuni qimmiŋata pamiuŋata nuvua suŋauraaqpa? 5. Iġniŋata misuksimaraa miŋulġunmun suŋauraaqtaamun. 6. Aapami qimmiŋata pamiuŋata nuvua misuqqaaqługu miŋulġunmun, iriqsimaruaq umiamun aŋutaiyaaq. 7. Umiami iriqsimavluni siqumaruq, aasii uvlupak siñikłuni umiami. 8. Aapaŋatalu aakaŋatalu iġñiqtik aiŋiñman ivarraqsigaak. 9. Iḷaŋiksa ikayuġaik ivaqłiqsuak. 10. Unnuapak ivaqłiġaluaqtut paqinŋitkaat aŋutaiyaaq siñiktuaq umiami. 11. Aŋayuqaaŋik uŋiariqpaktuk. 12. Nuliani qiarraqsimman aŋun iglumiñ aniruq, aasii umiamukłuni. 13. Ikpaksraq tauqsiagni miŋulġutik suŋauraaqtaak tautukkaik umiam saniġaani. 14. Atausiq miŋulġun aŋmamaruq. 15. "Kiakiaq aŋmaġniqpauŋ?", isumaruq. 16. Miŋulġutik tiguvlugik ikugaik umiamun. 17. Aŋmun qiviaġami sua manna kamik nuisaruaq ammiñiñ tautukługu. 18. Iḷisaġigaa iġñiġmi kamiŋa. 19. Tupaktuq! 20. Isumaruq, "Summan manna iġñiġma kamiŋa maaniitpa?" 21. Tupapaluktuq iġñini aquvinman. 22. Nuliani ququulagaa qaitquvlugu.

F. Mumikki. Use of the demonstrative pronoun to remove ambiguity.
1. Iktuma avilaitqatikpit kattaqiniraa qimmiñ nipauqłuktaunmik. 2. Pikkuak iññuk qimmimik anuŋit miquġniaġnirait itiġumik. 3. Uuma miqłiqtumnuk maligukkaatin aullaġuvit. 4. Piktuma savaqatigma ullagniaġniraatin naatchigumi maani. 5. Kattuma

savaqativsik qaitquraani anaqapak. 6. Aptuma iḷisaqatimnuk nakuaġiniraŋa nipauqłuktautin. 7. Tauqsiġukkaluaġaa nipauqłuktautin one-hundred-dollars-tun. 8. Uttumali avilaitqatigma two-hundred-dollars-tun tauqsiġukkaluaġniraa. 9. Qakiptuma qamutimnuk igniqutiŋi nakuurut suli. 10. Aglaan uttuma umiamnuk igniqutiŋi piḷuktut. 11. Iglilluatalaitchut uttuma umiamnuk igniqutiŋi. 12. Sapkuak iḷamnuk aŋayuqaaŋik aiñiaqpigik tiŋŋutitaġlutin uvlaakun?

G. Mumikki.
1. Miquyupaluksimaruq tuvaaqataa Aaŋam. 2. Nutaak kammak uvlupak naattaŋik. 3. Tauqsiġñiaġviŋmun akku aattaŋik. 4. Kiakiaq tauqsiġñiaqpagik. 5. Iktumakiaq aŋutim tauqsiġukługik uqallautiraa Aaŋam tuvaaqataa. 6. Aaŋam tuvaaqataa uqallautiniruaq aŋunmun. 7. Quviatchapalugniruaq uqallautimmani. 8. Aaŋa tupapaluktuq iñuum tauqsiġuksimammagik kammak. 9. Tupaktuq iḷisimavlugik kammak akiŋak. 10. Uvlaaq nuliani uqallautigaluaqtaa akisuvaiññivḷugik. 11. Tuvaaqataata iglaŋaraa, aglaan qanuq uqallaŋitchuaq. 12. "Kiakiaq tauqsiġñiaqpagik nuliaġma kammiaŋik?", aŋun isumaruq nuliami qanuŋiñmani. 13. Tiŋŋutitaqtim tautukkamigik kammak isumaruaq, "akisupaluktuk makkuak kammak". 14. Qiñiqtualluataqqaaqługik isummiqsuq tauqsiġukługik. 15. Akisugaluaqtuk nakuaġigaik. 16. Tigummigaluaġamigik allagnik kammagnik iḷigaik. 17. Iḷimmagik aŋutim allam tigugaik. 18. Uuktuaġaik. 19. Naammagimagaik. 20. Aŋutim kaamniġum kammaglu siutiġutiglu tauqsigsaŋik. 21. Aasii avilaitqataata iñuunniaqtim tauqsiqsaŋigḷi aitqatiglu tayaġniġunlu. 22. Iñuunniaqtim nuliaŋata nakuaġipalukkaa tayaġniġun qaiñmagu.

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H. Mumikki:

1. Avilaitqatimi aapaŋa isiġman, tupakpaiḷḷuni uqallaŋitchuq. 2. Aatauraġmiŋ avilaitqatiŋata aŋmaġmagu, kamatchakłuni iglaŋapaluktuq. 3. Aapiyaġmi tuvaaqataa makitanikpan, aiñiaġniruaq. 4. Aatauraġmi tupqa salummaanikkumiuŋ, qaiñiaġniruaq. 5. Kammŋmi siŋiŋik kiktuġaġmagnik, uumitchakkaluaġani iglapaluktuq. 6. Miqłiqtumi kamiŋit naatkumigi, kamiksrautikiñ isagutiniaġniraik. 7. Iḷisaurrimiŋ qamutaa tautukługu, aqparraqsirut miŋuaqtuġvigmun. 8. Iḷisaurriŋatta paniŋata tautukkamigit igalaurakun aqpattuat upkuaq aŋmaġaa.

I. Mumikki: Reflexively Possessed Noun as Subject of Consequential-Conditional Verb

1. Avilaitqatimi paqinmagu quyapaluktuq. 2. Qimmimi kiimmagu tutqaasupaluktuq. 3. Iġñiġmi qimmiŋata kiimmagu aŋun, Aalaak tutqaasupaluktuq. 4. Aŋun, Aalaagum iġñiŋata qimmiŋata kiimmani, tupapaluktuq. 5. Aalaagum iġñiŋa iqsitchapaluktuq, qimmimi kiimmagu aŋun. 6. Aalaagum iġñiŋat qimmiŋa maġaalapaluktuq, Aalaagum aqiviñaġmani. 7. Qamutimi igniqutiŋata aŋuutaa nutqaġman, aŋun uumitchapaluktuq. 8. Uimi qamutiŋata igniqutiŋa nipaiġman, aġnaq nipaiḷuktaqtuq. 9. Nukaaluŋmi aullaqtinmagu qamutini, aġnam uiŋa quyapaluktuq. 10. Aatauraġmi naanmagit atiginiḷu aitqatigniḷu, Siġmiam uqallautiraa nuliani. 11. Upinġaksraġu niġliaġumi, Ikusium atuġniaqpalliġai aapiyaġmi uniaŋi. 12. Kiktuġaġmata qimmimi akłunaaŋit, Siġmiam simmiġuugait.

CHAPTER XIX UQALUIT ILISAKSRAT

Maŋŋuit

aakaa	*(possessed relative form)* my mother; my mother's
aakkupak	main stone or gem on ring or bracelet
aapaa	*(possessed relative form)* my father; my father's
akI	price, cost
akisu-	*(i)* to be expensive
akisugi-	*(t)* to consider *it* to be too expensive
alla	other one
anauraġauraq-	*(i)* to play softball
anauraġauraqti	softball player
aniqan	sibling
anu	harness
anuk	mitten strings
aŋaiyyuliqsi	preacher
aŋak	uncle
aŋayuqaaq	parent
argaaq	glove
atchak	aunt
igari	cook
iñuunniaqti	doctor
isuma(-)	thought, sense; *(i)* to think
isummIq-	*(i)* to decide
kaamniq	carpenter
kammiaq	boot already made
kattaqi-	*(t)* to fall and land on *her/him/it*
kiakiaq	I wonder who
kigusiqiri	dentist
kiŋmiġun	strip of skin sew between sole and body of boot
kuvlu	thumb
miŋuk-	*(t)* to rub *it=substance* in
miŋulġun	paint
miquyu-	*(i)* to be a good seamtress
misuk-	*(t)* to dip *it* into a liquid
nipauqłuktaun	trumpet, horn
nukaaluk	younger sibling
nulIaq	wife
nutaaq	something new
nuvu	tip, point of land
pamiuq	tail (of mammal)
pitchiġiiyaun	lock
qattauraq(-)	bell; *(i)* to ring (of bell or clock, timer)
qiñiqtuaq-	to watch *(her/him/it)*
qiññaġIk-	*(i)* to look good, nice, pleasing to look at
sua	*(exclamation)* lo and behold a (demonstrative pronoun)
tauqsiaq	something bought
tiŋŋutitaqti	airplane pilot
tuvaaqan	spouse
uI	husband

uŋiari-	*(i)* to worry
uuktuaq-	to try, sample *(it)*

Akunniġutit-Postbases

±ŋa-*vv*	already has ____ed
-paluk(-)*nn,vv*	*(exclamation)* what a big ____!!; to do a lot of ____ing
±qan<>qati *vn*	companion in ____ing
+t/ri *vn*	one who customarily, professionally ____s

Isukłigpiag

+kiaq	I wonder; I think

GLOSSARY-UQALUIT Ił̣ISAKSRAT

-A-

aakaa	*(relative)* my mother, my mother's
aakupak	main decoration on a ring or bracelet, e.g. a stone or diamond
aapaa	*(relative)* my father, my father's
aat-	*(t)* to take *him,it* somewhere: **aatchI-**
aattiq-	*(t)* to make repeated trips to take *them* somewhere :: **aattiġii-**
aggisi-	*(t)* to bring or take *her/him/it* home :: **aggisuurrI-**
aggisuuti-	*(t)* take *her/him/it* home :: **aggisuurri-**
aglI-	*(i)* to grow bigger
aglił̣aaq-	*(t)* to make *it* bigger, larger :: **aglił̣aaqsI-**
agliñmun	towards growing bigger
agliñmuk-	*(i)* to be growing bigger
agnIq-	*(i)* to be windy, stormy
aġiu-	*(i)* to stop, quit; *(t)* to stop, lose interest in *her/him/it*
aġvak-	*(i)* to catch a whale
aġviqsIuq-	*(i)* to hunt whales
a°I-^{1}	*(t)* to fetch *her/him/it* :: **aikł̣Iq-**
a°I-^{2}	*(i)* to go home
aiñmun	towards home, homeward
aiñmuk-	*(i)* to be progressing towards home
aimmI-	*(i)* to be at home, remain at home
aivvak-	*(i)* to kill a walrus (in hunting)
aiyugaaq-	*(t)* to invite *her/him/it*
akatchI-	*(i)* to be destructive, disruptive; *(t)* to mess up what *she/he/it* has done, made
akI	price
akiił̣aq(-)	a debt; to buy *(it)* on credit
akiññak-	*(i)* to get paid
akima-	to win *(it)*
***alia**	
alianaq-	*(i)* to be boring, dull
alianaigi-	*(i)* to find *her/him/it* to be entertaining, fun
alianaIt-	*(i)* to be entertaining, fun
alla	another
allanaq-	*(i)* to be strange and distrubing, unfamiliar
allIuq-	*(i)* to make soup for the dogs; *(t)* to make *it* into soup for dogs
anaktaq-	*(i)* to play competitive games
anaqaksrI-	*(i)* to spend the evening
anau-	*(t)* to hit *her/him/it* with the arm or something held in the hand
anauraġauraq-	*(i)* to play softball
anauraġauraqti	softball player
anI-	*(i)* to go out, exit
aniñmun	outwards, towards the outside, the exit
aniñmuk-	*(i)* to be progressing towards the outside, the exit
aniqan	sibling

anit-	*(t)* to put, throw, cast *her/him/it* out :: **anitchI-**
aniiqsuaq-	*(i)* to relax or play outside
annIq-	*(i)* to get hurt; *(t)* to hurt *her/him/it*
anniġñaġi-	*(t)* to have *it* for one's source of pain
anniġñaq-	*(i)* to be hurting; can cause one to get hurt
anu(-)	harness; *(t)* to put a harness on *it=animal*
anuk	mitten strings, straps
aŋaiyyu-	*(i)* to pray
aŋaiyyuliaq-	*(i)* to go to church
aŋaiyyuliqsi	preacher, minister
aŋaiyyuti-	*(t)* to pray for *her/him/it*, to hold a funeral service for *her/him*
aŋaiyyuvIk	church
aŋaiyyuvIIt	churches, members of a church
aŋak	
aŋayuqaaq	parent
aŋi-	*(i)* to be big
aŋigi-	*(t)* to find *it* too big for one
aŋnaaġuti-	*(t)* to make something too big for *her/him/it*
aŋnaaq-	*(t)* to make *it* too big
aŋuġauraq-	*(i)* to play tag
apiqsruqtaq-	*(t)* to question, interrogate *her/him/it* :: **apiqsruqtaI-**
aptari-	*(t)* to cause *her/him/it* to be busy
aputaIq-	to cease being (of snow)
aqamak-	*(i)* to wrestle with wrists interlocked; to compete in finger pulling
aqsraaq-	*(i)* to play football or soccer
aqsraatchIaq(-)	high-kick competition game; *(i)* to compete at high-kick
aquvsalaaq-	*(i)* to land in a sitting position from a standing position
argaaq	glove
atchak	aunt
***ati**	area down, under, below
anmun	downward, facing downward
anmuk-	*(i)* to go downward, descend; *(t)* to set *it, e.g. a thermostat* downward, face down
ataut-	*(i)* to travel, pass by via the ocean or river; *(t)* to travel, pass by via ocean or river without stopping at *her/his* place of residence
atuq-	to sing *(it=song)*
atuġaaq-	*(i)* to hold a song festival or session
atuqtuuraq(-)	*(i)* to play music, play one's musical instrument; musical instrument
atuun	song
atuuraaq-	to sing *(it=song)* leisurely in pleasure
aullaq-	*(i)* to ignite, start (of engine)
aullaqtit-	*(t)* to turn *it=ignition* on
aullatchaiłiraq-	*(t)* to prevent *her/him/it* from leaving
avaala-	*(i)* to holler, scream
***avati**	surrounding area, periphery
avanmun	to each other

avguq-	*(t)* to cut, dismember *it* into pieces :: **avguI-**

-I-

igari	cook
igliq-	*(i)* to be travelling, in progress, to be on (of an engine)
iglaaq	travelle guest
iglau-	*(i)* to be travelling, moving along; for a machine to be in operation
igniġvIk	stove ¦ *see* iki-
iġitchaq-	to pluck *(its)* feathers
II-	*(t)* to swallow *it* :: **iisI-**
ikayuġiaq-	to go and help *(her/him/it)*
ikarraq	one hour
iki-	*(i)* to burn
ikit-	*(t)* to light, ignite *it*, turn *it=light bulb* on :: **ikitchI-**
iktaq	discarded item, a cast-away
iksiqi-	*(i)* to be a sanitation engineer
iksiqiri	a sanitation engineer
***ili**	*(root) see* **ilaa^2, ilivIt, ilimi**
ilaa^1	*(exclamation)* feels just like; seems like
ilaa^2	she, he
iliŋik	they$_d$
iliŋIt	they
ilaa-	*(personal pronoun case stem) for third person singular*
iliŋik-	*(personal pronoun case stem) for third person dual*
iliŋIt-	*(personal pronoun case stem) for third person plural*
ilivIt/n or **ilvIt/n**	you
ilivsik	you$_d$
ilivsI	you$_p$
ilik	*(personal pronoun case stem) for second person singular*
ilivsik/iliptik	*(personal pronoun case stem) for second person dual*
ilivsIt-	*(personal pronoun case stem) for second person plural*
ilimi or **inmi**	*(pronoun stem)* she/he/itself *reflexive*
ilimik or **inmik**	*(pronoun stem)* they$_d$ reflexive; by self
ilimik/ŋ or **inmik/ŋ**	*(pronoun stem)* they reflexive; by self
ilimisun or **inmisun**	*(pronoun in similaris)* like herself/himself; by herself/himself minding his own business
ilimi/inmi	*(personal pronoun case stem) for third person reflexive singular*
ilimik/inmik	*(personal pronoun case stem) for third person reflexive dual and plural*
iluaq-	*(i)* to be correct, right
iluanmun	the right way
iluanmuk-	*(i)* to be going in the right direction

iluigi-	*(t)* to find *it* uncomfortable, consider *it* to be not right
iluqaagnik	*(pronoun)* both of them$_d$; all of their$_d$ entirety *(used as object)*
iluqaan	*(pronoun)* all of it *(used as object)*
iluqaġma	*(pronoun)* all of me
iluqaġmi	*(pronoun)* all of her/him/it *(used as subject)*
iluqaġmik	*(pronoun)* both of them$_d$; all of their$_d$ entirety *(used as subject)*
iluqaġmik/ŋ	*(pronoun)* all of them; all of their entirety *(used as subject)*
iluqaisa	*(pronoun)* all of them; all of their entirety *(used as object)*
iluqamnuk	*(pronoun)* both of us, all of our$_d$ entirety ¦*see* iluqanuk
iluqanuk	*(pronoun)* both of us ¦ *see* iluqamnuk
iluqapta	*(pronoun)* all of us, all of our entirety ¦ *see* iluqata
iluqaqpIt/n	*(pronoun)* all of your entirety
iluqasI	*(pronoun)* all of you$_p$
iluqasik	*(pronoun)* both of you
iluqata	*(pronoun)* all of us ¦ *see* iluqapta
iluqavsI	*(pronoun)* all of you$_p$; all of your$_p$ entirety ¦ *see* iluqasI
iluqavsik	*(pronoun)* both of you$_d$; all of your$_d$ entirety ¦ *see* iluqasik
ił̣agi-	*(t)* to include *her/him/it*
ił̣alI-	to shake hands *(with her/him)*
ił̣au-	*(i)* to be included, be a member, part of a
ił̣isaġi-	*(t)* to recognize *her/him/it* :: **ił̣isaqsrI-**
ił̣isaqquti-	*(i)* to recognize each other
ił̣u	area inside, interior
ił̣unmun	inside out
imaaq-	*(i)* to fall into water
immIq-	*(t)* to put something in *it*
immiqi-	*(i)* to be playing in water; to be on a drinking binge
imnaIq	sheep, ram, goat
imnaIq-	*(i)* to kill and acquire sheep, ram, or goat
inna	like this
innamun	this way
innamiñ	from this direction
innatun	this much
innaq-	*(i)* to say this; *(t)* to say this to *her/him/it*
iññiqi-	*(i)* to be visiting from house to house
iñuunniaqti	doctor
ipiqtusuk-	*(i)* to be very sad, despondent, depressed
iqaġi-	*(i)* to wash one's hands and/or face; *(t)* to wash *his* hands and/or face; to wash *it*
iqaluk	fish
iqalliaq-	*(i)* to go fishing
iqalliqi-	*(i)* to fish
iqaluk-	*(i)* to catch a fish
iqaqsrI-	*(i)* to do the laundry

***iqia**	*(root)*
iqiasuk-	*(i)* to be lazy
iqiasuu-	*(i)* to be a lazy person
iqsi-	*(i)* to be afraid
iqsigi-	*(t)* to be afraid of *her/him/it*
iqsiñaIt-	*(i)* to be not frightening
iqsiñaq-	*(i)* to be frightening
iqsitchaI-	*(t)* to cause *her/him/it* to become afraid
iqsitchak-	*(i)* to become afraid
iqsitu-	*(i)* to be a fearful person
iqsuktaq-	*(i)* to keep wrinkling one's nose; *(t)* to keep wrinkling one's nose at *her/him/it*
irgaak	eyeglasses
irgaak taaqsiutik	sun glasses
isak-	*(t)* to retrieve, get *him,it* by reaching; to pick up a C.O.D. package at the post office: **isaksI-**
isiuraaq-	*(i)* to come in slowly; *(i)* to do the entrance dance associated with **Kalukaq** "box drum dance"
isivġiqsiri	judge
isuma(-)	thought, wisdom; *(i)* to think
isumaaq-	*(i)* to be full of remorse
isumaIt-	*(i)* to be foolish
isumagi-	*(t)* to think about *her/him/it*
itiqsaq-	*(t)* to wake *her/him/it* up :: **itiqsaI-**
itiqtit-	*(t)* to cause *her/him/it* to wake up
itqanaIq-	*(i)* to be now ready, prepared; *(t)* to get *her/him/it* ready, prepared
itqanaiyaq-	*(i)* to get ready; *(t)* to get *him,it* ready
itqutchIq-	*(i)* to eat breakfast
ittuaq-	*(i)* to just sit around and do nothing, be idle

-K-

kaamniq	carpenter
kanaakkIu-	*(i)* to dance in the white man's style
***kanŋu**	
kanŋugi-	*(t)* to be feel embarrassment for/because of *her/him/it*
kanŋunaq-	*(i)* to be embarrassing
kanŋunaIt-	*(i)* to be not embarrassing
kapi-	*(t)* to give *her/him/it* an immunization, a shot with a syringe; *(t)* to stab *her/him/it*
karuk-	*(t)* to hit *her/him/it* on the head
kasima-	*(i)* to hold a meeting
kasimayyaq-	*(i)* to go to a meeting
kasimmati-	*(t)* to hold a meeting about *her/him/it*
kataktit-	*(t)* to cause *her/him/it* to fall
katit-	*(i)* to assemble, congregate; *(t)* to assemble, put *them* into one group or pile
kattaqi-	*(t)* to land and fall on *her/him/it*
kIᵒu-	*(t)* to answer *her/him/it*

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kiakiaq	I wonder who
kiapqaq-	*(i)* to proceed without stopping
kigun	tooth
kigusiqi-	*(i)* to floss one's teeth; *(t)* to work on *her/his/its* teeth
kigusiqiri	dentist
kigutigiksaq-	*(i)* to brush one's teeth; *(t)* to brush *her/his/its* teeth
kiita	*(exclamation)* let's go! let's get started!
kitaaq-	*(i)* to say "let's go!"; *(t)* to say "let's go!" to *her/him/it*
kikiak	nail
kikirrak	two nails
kikiagIt	nails
kiktuġaq-	*(i)* to snap in two; *(t)* to snap *it* in two
killuQ	wrong one
killunum	the wrong way
killunmuk-	*(i)* to go the wrong direction; *(t)* to set *it* the wrong way
kilu	area back from water, or exit
kilunmun	towards the area back from water, or exit
kilunmuk-	*(i)* to go towards the area back from the ocean or exit
kiłIq-	*(i)* to cut oneself; *(t)* to cut, inflict a wound on *her/him/it*
kiŋmiġun	sealskin edge between sole and fur part of boot
***kiŋu**	area at the back (with reference to any means of transport, and time sequencer of events)
kiŋunmun	backwards
kiŋunmuk-	*(i)* to go backwards; *(t)* to set *it* backwards
kisian	*(pronoun; other use as conjuction)* she/he/it it alone, only *(used as object)*; but, the reason for hestition is....
kisiisa	*(pronoun)* they alone, only *(used as object)*
kisiigñik	*(pronoun)* they$_d$ alone, only *(used as object)*
kisima	*(pronoun)* I alone, only
kisimi	*(pronoun)* she/he/it alone, only *(used as subject)*
kisimik	*(pronoun)* they$_d$ alone, only *(used as subject)*
kisimik/ŋ	*(pronoun)* they alone, only *(used as subject)*
kisimnuk	*(pronoun)* we$_d$ alone, only
kisipta	*(pronoun)* we alone, only
kisivIt	*(pronoun)* you$_s$ alone, only
kisivsik	*(pronoun)* you$_d$ alone only
kisivsI	*(pronoun)* you$_p$ alone, only
kisu	which one
kisuk	which two
kisut	which ones
kuvI-	*(i)* to spill; to spill *(on her/him/[illegible])*; *(t)* to spill, pour *it* out
kuvirI-/ kuvisI-	*(i)* to go and empty the contents of something

kuvlu(q)	thumb
kuvraq(-)	net; *(i)* to catch something with a net

-M-

maliġi-	*(t)* to follow *her/him/it*
malik-	*(i)* to follow; *(t)* to follow, accompany *her/him/it*
maminŋa-	*(i)* to be healed, well, cured
miki-	*(i)* to be small
mikigi-	*(t)* to find *it* too small for one
miŋnaaġuti-	*(t)* to make something too small for *her/him/it*
miŋnaaq-	*(t)* to make *it* too small
miḷuqsauti-	*(t)* to throw *it* overhand
minit-/nimit-	*(t)* to exclude *her/him/it* when distributing things or calling out names
miŋuaqtuġiaq-	*(i)* to go to school
miŋuk-	*(t)* to rub *it=substance* in
miŋulġun	paint
miŋuliq-	to paint *(it)*
miquyu-	*(i)* to a good seamtress, be clever at sewing
misuk-	*(t)* to dip *it* into a liquid

-N-

naalaktuaq-	to listen *(to her/himn/it)*
naat-	*(i)* to be completed, finished; *(t)* to complete or finish *it* :: **naatchI-**
***naglik**	
nagligi-	*(t)* to feel sorry, compassion for *her/him/it*
naglignaq-	*(i)* to be pitiful, deserving of compassion
naglignaIt-	*(i)* to not be deserving of compassion, or pity
nakuaqquti-	*(i)* to like, love each other
naluk-	*(t)* to throw *it* underhand
naniġiaq	steel trap
nanIq	lamp, light bulb
nannuk-	*(i)* to kill a polar bear (in hunting)
nanuk-	*(t)* to rub *it*
naŋilIq-	*(i)* to become sick
napaatchagaaq-	*(i)* to play darts, mumbletypeg
nappaq-	*(i)* to be now upright, erected; *(t)* to set *it* upright, to build *it=building*
naqtuq-	*(i)* to break in pieces (of glass or ceramic); *(t)* to break *it* into pieces
nasautaq	hat
natchIq-	*(i)* to kill and retrieve a seal
niaquq	head
niaqqiqi-	*(i)* to wash one's hair; *(t)* to wash *her/his* hair ! *cf.* nutchiqi-
niaquġiiḷIq-	*(i)* to get a headache
niaquġun	headband
ni^{ə}u-	*(i)* to get out of a conveyance or a container; *(t)* to take *him,it* out of a conveyance or a container: **niurI-**

niġiuk-	*(i)* to expect, hope for something
nipi	sound, noise
nipaiq-	*(i)* to become quiet
nipat-	*(i)* to make a sound
nipauqłuktaun	trumpet, horn
nivvaktaq-	*(i)* to fall backward, fall flat on one's back
niuggaaq-	*(i)* to break a leg; *(t)* to break *her/his/its* leg
nuIma-	*(i)* to be important
nukaaluk	younger sibling
nulIaq	wife
nullaq-	*(i)* to camp for the night
nullautchIq-	*(i)* to eat supper, dinner
nuluġaq-	to wave or make a gesture of recognition or for attention with the hand *(at him)*
nutchiqi-	*(i)* to fix one's hair; *(t)* to fix *her/his* hair
nutchiqiri	hair dresser
nutqaq-	*(i)* to stop
nuut-	*(i)* to move; *(t)* to move *her/him/it*
nuvu	tip, point of land

-P-

paaq-	*(t)* to go out and meet, greet *her/him/it*
paġla-	*(t)* to greet and welcome *her/him/it*
pa°I-	*(i)* to stay behind while others depart, usually in the care of someone else
palluq-	*(i)* to lie down on one's stomach
palut-	*(t)* to turn *it* so that its face is down
palunmun	with face downwards
pamiuq	tail
pattakula-	*(i)* to clap; *(t)* to clap *for her/him/it*
pavrI-	*(t)* to pester *her/him/it*
pI(-)	a ____; *(i)* to participate, do, say; *(t)* to get, do or say *to her/him/it*
piala-	*(i)* to be rowdy, rambunctious
piannaq(-)	playing card; *(i)* to play cards
pigaaq-	*(i)* to stay up late
pIIq-	*(i)* to vanish, fade, be taken away, to be removed, to remove oneself; *(extended meaning)* to die; *(t)* to remove *her/him/it*
pIksraq(-)	intended item; *(i)* to get, obtain something; *(t)* to get, obtain something for *her/him/it*
piŋigi-	*(t)* to worry about *his* safety
pisiksaq-	*(i)* to shoot an arrow, fire a gun; *(t)* to shoot, fire *at her/him/it*
pitchiġiiyaun	lock and key
pituk-	*(t)* to tie, chain *it* to a stake, or anchor
puggutchiqi-	*(i)* to wash the dishes
pukuk-	to pick up and put *(them)* together
putukkIt-	*(i)* to stumble and fall
puukataq	suitcase, travelling bag

-Q-

qaa	area on the surface
qaanmun	with top surface showing
qaaŋIq-	*(i)* to go beyond something; *(t)* to surpass, overtake, outdo *him,it*: **qaaŋiqsI-**
qa*I-	*(i)* to come
qaiḷḷIq(-)	waves (on ocean); *(i)* to be stormy (of sea)
qallI-	*(i)* to get close; *(t)* to get closer to *her/him/it*
qamit-	*(t)* to turn *it* off, extinguish *it* :: **qamitchI-**
qamŋuI-	*(i)* to snore
qamutiliqiri	car mechanic
qanuġluni *or* **qanuqłuni**	how, in what manner, in some manner
qattaq	water barrel
qaugak-	*(i)* to kill and retrieve a duck
qaukkiaq-	*(i)* to go duck hunting
qaunakłaaq-	*(i)* to be careful
qaurI-	*(i)* to gain consciousness; become sensible and responsible, become aware of one's surroundings
qaurima-	*(i)* to be conscious, aware of one's surroundings
qaurimaIq-	*(i)* to lose consiousness, faint
qauriñmun	towards awareness and maturity
qauriñmuk-	*(i)* to progress towards awareness and maturity
qavvIk-	*(i)* to kill and acquire wolverine
qiarI-	*(t)* to make *her/him/it* cry
qilamiksruq-	*(i)* to hurry up; *(t)* to tell, admonish *him* to hurry up
qimak-	*(i)* to flee, runaway; *(t)* to leave *her/him/it* behind, run away from *her/him/it*, to abandon *her/him/it*
qiñiġaq-	to photograph *(her/him/it)*
qiñiġruaq-	*(i)* to stare maliciously; *(t)* to stare maliciously at *her/hm/it*
qiññaġIk-	*(i)* to look good, nice, pleasing to look at
qirrIuq-	*(i)* to chop firewood; *(t)* to chop *it* into firewood
qitiq	middle, waist
qitiġusIq-	*(i)* to eat lunch
qitiqłiaġun	ring
quayaqIt-	*(i)* to slip on one's foot and fall
***quli**	area up, above
qulaut-	*(i)* to pass by overhead; *(t)* to pass *her/him/it* overhead
qunmun	facing upwards, upwards
qunmuk-	*(i)*to ascend, go upwards; *(t)* to set *it, e.g. a thermostat* upward
quqtaq	honey bucket drum
ququula-	*(i)* to holler; *(t)* to holler, yell at *her/him/it* wanting *her/his/its* attention, to make a telephone call to *her/hm/it*
***quvIa**	*(root)*

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quviasuk-	*(i)* to be happy
quviasaaq-	*(t)* to comfort, try to make *her/him/it* happy
quyapaluk-	*(i)* to be very thankful, appreciative

-S-

saa	area in front, front side of human body
saat-	*(i)* to turn presenting one's front; *(t)* to turn to *her/him/it* presenting one's front, to confront *her/him/it*
sanmun	facing the front, towards the ocean
sanmuk-	*(i)* to go towards ocean; *(t)* to set *it* with the front showing, facing
saavit-	*(i)* to come forth, to launch one's boat out to sea; *(t)* to launch *it=boat*
salI-	*(t)* to cut *it* with scissors
sallisit-	*(t)* to cut *it* with scissors
saluma-	*(i)* to be clean
salummaksaq-	*(i)* to tidy, clean up an area; *(t)* to tidy, clean *it=dwelling, place*
salummaq-	*(t)* to clean *it* :: **salummaI-**
***sanI**	area by the side
saniġaq	side, side of human body
saniñmun	sideways
saniñmuk-	*(i)* to go to the adjacent area to the side; *(t)* to set *it* so that it is sideways
saqłak-	*(i)* to shout
saqłauti-	*(t)* to shout at *her/him/it*
saqu-	*(i)* to turn in another direction
saqut-	*(t)* to turn, set *it* in another direction; to direct *it* on a different route: **saqutchI-**
savak-	*(i)* to work; *(t)* to work on *it*
savaaq	job, work; object being worked on
savagiaq-	*(i)* to go to work
sialuk(-)/ siḷaluk(-)	rain; to rain
siamit-	*(i)* to scatter; *(t)* to scatter *them*: **siamitchI-**
siġḷiqi-	*(i)* to strain, exert much effort, have a hard time
siksrIk-	*(i)* to kill and acquire a squirrel
sikuIq-	to go away (of ice)
siḷa	weather, sky, atmosphere, out-of-doors
siḷakkuaq-	to broadcast *(it)*; to cook *(it)* outdoors over a fire
siqu-	*(i)* to fall asleep
siutiġun	earring
***sivi**	
sivikIt-	*(i)* to be of short duration
sivisu-	*(i)* to be of long duration
sivisunaaq-	*(i)* to take a long time to do something; *(t)* to take a long time to do *it=task*
sivu	area at the front (in reference to any means of transport, and time sequence of events)
sivunmun	onwards

sivunmuk-	*(i)* to progress forwards, onwards
sivunmuu-	*(i)* to be stubborn, unyielding, persistent
sua *plus a demonstrative pronoun*	*(exclamation)* lo and behold
suak-	*(t)* to scold *her/him/it*
***sugna**	*(root)*
sugnamiñ	from which direction
sugnamIk-	to be travelling from which direction
sugnamun	to which direction
sugnamuk-	to go which direction
susuIt-	*(i)* does not do a thing, does not respond; *(t)* does not do anything to *her/him/it*
suka-/sukat-	*(i)* to fast
sukaIt-	*(i)* to be slow
summan	why
sunnak-	*(i)* to win what
supputit-	*(t)* to shoot *her/him/it* with a gun
suu-	*(i)* to be a what

-T-

taimuŋaaq-	to recite *(it)* from memory
taki-	*(i)* to be long
taŋnaaġuti-	*(t)* to make something too long for *her/him/it*
taŋnaaq-	*(i)* to make *it* too long
taktuk(-)	fog; *(i)* to be foggy
taktuIq-	*(i)* to clear up, not be foggy (of weather)
taquʳaq(-)	food taken along on expedition or journey; *(i)* to bring, take food along
tasIt-	*(i)* to stretch; *(t)* to stretch *it*
tasiuq-	*(i)* to hold hands; *(t)* to hold *her/his* hand
tatavsaq-	*(t)* to punish *her/him/it*
tauqsiaq	something bought
tayaġniġun	bracelet
tigu-	*(i)* to take hold or grab onto something; *(t)* to take, grab or arrest *him*, confiscate *it* *(her/him/it)*
tigumiʳaq(-)	something being carried or held; to carry or hold *(her/him/it)*
tikisaaq-	*(i)* to come, arrive all at once; *(t)* to come upon *it* en masse at once
tiŋŋutitaqti	airplane pilot
tukkuq	host; where one stays as a guest
tukkiqsuq-	*(t)* to offer *her/him* a place to stay
ṫunI-	*(t)* to sell *it*
tunu	back, backside
tununmun	with back facing; backwards
tununmuk-	*(i)* to progress, move backwards; *(t)* to set *it* with back showing
tupak-	*(i)* to be startled
tuttaaq-	*(i)* to go to bed
tuttaat	bed
tuttut-	*(i)* to kill and acquire caribou
tuvaaqan	spouse, companion

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-U-

uati	area to the west, down the coast
uanmun	towards the west, down the coast
uanmuk-	*(i)* to go westward
ugruk-	*(i)* to kill and retreive a bearded seal
uI	husband
ukallIq-	*(i)* to kill and acquire a rabbit, hare
ukiuq	winter, year, last year
ukiiyyaq-	*(i)* to go and spend the winter
umiaqpak	ship
unIt-	*(t)* to leave *her/him/it* behind, to abandon *her/him/it*
uŋiari-	*(i)* to worry
upaktuq-	*(t)* to rush towards, charge *her/him/it*
upinġaaq	summer, last summer
upinġaksraq	spring, last spring
upinġaksriyyaq-	*(i)* to go and spend spring
upinġiyyaq-	*(i)* to go and spend summer
uqaq(-)	tongue; *(i)* to talk; *(t)* to talk to *her/him/it*
uqallak-	*(i)* to say something
uqaqatigi-	*(t)* to have a conversation with *her/him/it*
uqauraaq-	*(i)* to have a leisurely talk, discussion
uqausiġi-	*(t)* to talk about *her/him/it*
uqauti-	*(t)* to talk to *her/him/it*
usiaq(-)	a load; to haul, transport, carry *(her/him/it)* in a conveyance
utaqqI-	to wait *(for her/him/it)*
utiq-	*(i)* to return; *(t)* to return for *him,it*
utiqtaun	bus
utquti-	*(t)* to return bringing *her/him/it* back
utuqqaliŋa-	*(i)* to have grown old
***uumi**	
uumigi-	*(t)* to dislike *her/him/it*
uumitchak-	*(i)* to become angry
uumitchaI-	*(t)* to make, cause *her/him/it* to become angry
uutiqtit-	*(i)* to burn oneself
uva-	
uvaŋa	I, me
uvaguk	we$_d$, us$_d$
uvagut	we, us
uvam-	*(prounoun case stem) for first person singular*
uvaptik-	*(pronoun case stem) for first person dual*
uvaptit-	*(pronoun case stem) for first person plural*
uvlaakutaaq-	*(i)* to put off doing something until tomorrow; *(t)* to put off doing *it* until tomorrow
uvlI-	*(i)* to spend the day
uyamitquaq	necklace